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THE ECCLESIASTICAL REVIEW

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GOD'S GOLDEN ALPHABET.

PSALM 118. (Hebr. 119).

I.

THE solemn Announcement of the Law (Thorah) in Deuteronomy was introduced by the following injunction (Deut. 6: 1-9):

Hear O Israel:

These are the *precepts,* and *ceremonies,* and *judgments* which the Lord thy God commanded that I should teach thee, and that thou shouldst do them in the land into which thou pass to possess it.

Keep all His commandments and precepts which I ordain for thee, and thy sons, and thy grandsons, all thy days, that they may be prolonged.—

And these words I command, that they be in thy heart. And thou shalt tell them to thy children, and thou shalt meditate on them sitting in thy house, and walking on thy journey, sleeping and rising.

And thou shalt bind them as a sign on thy hand, and they shall be and move between thy eyes.

And thou shalt write them in the entry and on the doors of thy house.

These words spoken to the Israelites, assembled on the plains of Moab, east of the Jordan, in the eleventh month of the fortieth year of their wanderings, after leaving Egypt, came from the lips of their dying chief, Moses. He was recognized by all as the immediate interpreter of the Divine will, expressed in the *Law* given on Mount Sinai. The *law* was to be the foundation of all government. It applied with equal

force to the *commonwealth* to be established for Israel in the land of Canaan, and unto the Church which in later days would extend its sway over the gentiles. It was to be the rule of government for the family home and for all the social life in future even under the Messianic rule. Hence it continued in the name of Christ and became the norm by which to regulate the government of that spiritual life of the *individual* which would be consummated in the promised land, God's paradise under the reign of Jesus Christ, the King of the universe.

The inculcation of this law was to be enforced in solemn fashion by the reading of the Book of Deuteronomy every seventh or sabbatical year. And so it was done, as we read in the Books of Judges and of Kings, down to the days of the captivity.

After that many of the Hebrews became exiles, making their abode by the rivers of Babylon. There they wept, recalling the fair beauty of the ancient Tabernacle, and the songs of their brethren in the Temple courts. It was then that Jeremias, the prophet, reminded them how their hope of future redemption lay in the remembrance of *God's Law,* as they had learned it from their elders. He repeated to them the words of Moses, and bade them keep the same constantly in their hearts (Jer. 31; 33).

Whilst the cry of the aged prophet of Anatoth was still ringing in the ears of the captives, there was brought from the courts of the disgraced King of Juda (Joakim), a young prince, comely of form, gifted in intellect, and graced by the virtues that marked the lover of the Hebrew Law. Daniel, with other youths, among whom Ananias, Azarias, Misael, so pleased the Babylonian king (Nabuchodonosor, who had besieged Jerusalem) by their modesty and good manners that he would have them stay in his own palace. They were to form a school in which learning might go hand in hand with wisdom.

Now Daniel remembered above all things the Law of his forefathers. Although a Hebrew, he was not himself a descendant of King David. Yet he remembered how David, when he was proclaimed King at Hebron (I Paral. 3:1) rejoiced in the possession of a princely son who bore the name of Daniel (God is my Judge), dwelling there with his

beautiful mother, Abigail, the Carmelite. Daniel knew the chants of the Davidic psalter. He must have taken part in the solemn liturgy of Jerusalem as a boy. Now that he was at Babylon the associations of his early youth revived in him the longing for those beautiful chants. A rabbinical tradition, supported by the sacred text itself, leads to the inference that Daniel, while a pupil in the palace of Nabuchodonosor, himself sought to teach his youthful companions the sweet tones of the holy psalmody, and that he composed such others as might increase their devotion and the love of God's law in their exile. Among the didactic hymns which he is supposed to have composed is the 118th Psalm.[1]

Though the psalm does not bear his name, the contents harmonize with Daniel's character. The inspired references to him in Ezechiel, who might be called his contemporary, as well as the evidence of the book of Daniel itself, mark the young prophet as a passionate lover of the law of Jehovah, and as a singularly *wise interpreter*. That the writer was a youth is plain, for he says of himself: "adolescentulus sum ego et contemptus" . . . "justificationes tuas non sum oblitus". And that he sought for himself and his companions the ways of perfection through the school of correction, according to the norm of the Divine Law, is equally clear when he asks: "In quo corrigit adolescentior viam suam? In custodiendo sermones tuos." That, furthermore, the spirit of song and poetic inspiration was upon Daniel and his companions, is sufficiently indicated by the beautiful Eucharistic hymns which they chanted in the burning furnace. That song testifies to their ardent love of God, evoking the sweet strain of the "Benedicite omnia opera Domini Domino," the echoes of which resound through the centuries in every priestly and religious heart to our own day, and are sure to last to the days of eternity.

Now Daniel, like David, was endowed with those prophetic instincts that made him sensible to the visions of the beautiful hopes of the Messias. The angel calls him in the Vulgate translation "Vir Desideriorum", a man of desires. The Hebrew means that he was a desired man, beloved of God and of all who knew him. But that does not lessen the impression

[1] As the Rev. M. Meyer, S.J., in the article "The Author of Psalm 118" (*infra*, pp. 19-27) conclusively shows.

that he also possessed the gift of *understanding,* and was indeed a man of peace:

Daniel *vir, intellige verba;*
Noli timere vir; *pax tibi, confortare.*

Thus he stands out as the manly youth that loves above all else the Law, and who, as the servant of the Most High, hungers and thirsts for not only justice but for the Just One, the "Son of Man", that is to say, he loved the Divine Heart.

And because he realizes that the accomplishment of this hope lies in the fulfilment of the Law, which is the test of our love for God alone, above all things, we may readily regard him as voicing the Divine inspiration in the Psalm.

The purpose of the hundred and eighteenth psalm, as we infer from its structure and didactic form, as well as from its contents, is to instruct the young, and to remind us all of the fundamental precept on which rests the hope of Israel. It was the custom among the Jews for centuries to teach the youth by making them memorize the precepts, rules, and maxims contained in the Thorah in the form of rhythm and poetic parallelism. Thus for generations this poem has become the *vade mecum* of the youth of Israel, as it is still the accompaniment of the Divine Office recited each week through the canonical Hours of the Sunday Office.

There are other psalms that contain and repeat this thought of Law, but none of them is so unique in its simple repetition of the idea of Law entwined in Hope. An earlier psalm (18) reviews the obligation of Law from various points of view. Thus we read the purifying effect of fundamental law in the words:

Lex Domini immaculata convertens animas;

the saving effect of the law of grace implying covenant and promise in

Testimonium Domini fidele—sapientiam praestans parvulis;

the law of equity producing happiness in

Justitiae Domini rectae—laetificantes corda;

and the law as source of wisdom and light in

Praeceptum Domini lucidum—illuminans oculos.

But this psalm is far more explicit as expository of the Divine Law. With an exquisite spiritual refinement it points out all the elements of holiness and the secret virtue which are enshrined in the Law, intended to restore man's darkened beauty to the brightness of the Divine image.

St. Augustine, who, like nearly all of the early Christian writers, made translations of the psalm, says of it, "*Quanto videtur apertior, tanto mihi profundior videri solet.*"—The more I understand of it, the greater becomes the novelty of its mystery.

Theodoret speaks of it as a school of perfection in which the student finds the incentives to the highest virtues, a correction for every fault, a source of comfort and consolation against every depressing temptation—in short, a *pharmacopœia* that indicates a remedy for every ill of earth.

Dr. Liddon, eminent Scripture scholar, directs attention to the strange paradox represented by this psalm: simplicity and depth; constant tautology, yet endless variety; a variety of thought and expression, yet incessantly in one direction; its variations so delicate as to be almost imperceptible, its unity so inexorable as to be emphatically stamped upon every line.

Professor Delitzch saw and admired a perfectly logical development in the thought of the psalmist.

Bossuet strenuously opposed the proposed omission of the psalm, which had been proposed by the revisors of the Breviary.

Pascal dwells upon the intellectual delights that this psalm afforded him every day when he recited it (Madame Perier's —his sister's—letter).

Ruskin speaks of it as having become most precious to him in its overflowing and glorious passion of love for the Law of God.

The psalm constituted the daily Hours of the old Roman Breviary, and until January 1913, was so recited by every cleric in sacred orders. Since then it is repeated only once a week, i. e. on all Sundays and great festivals of the year, so as to give place to the remaining portions of the Psalter in the daily liturgical prayers of the clergy, as was the purpose in the reform of the Canonical Office inaugurated by Pius X.[2]

[2] *Divino Afflatu,* Oct. 1911.

The liturgy of the Church is resonant with the music of this Law of hope—in antiphon, prayer, lesson.

II.

The peculiarity of the psalm is that its verses are arranged in the order of an *acrostic,* i. e. in alphabetic structure. There are some eight or nine among the Hebrew psalms having the acrostic form, e. g., 24, 36, 144. They are occasionally found in other parts of the S. Scripture, as in Lamentations. As a rule the lines begin with the letters of the alphabet in regular order; sometimes an entire distich or tristich is contained under a single initial letter. Psalm 118 has the following peculiarities:

The psalm has 176 verses.

These are grouped in 22 stanzas.

Each stanza has 8 verses.

Each of the eight verses begins with the same letter of the alphabet.

In all but the first three introductory verses, *God* is addressed, thus making the psalm a prayer as well as a lesson. *Law* and hope are so bound together in it, that each verse expresses the element of *obedience,* in some such subtle fashion as to comprise the complete theology of God's Law set forth in the Decalogue, in the Church, in the special vocation to the evangelical counsels, and for individual sanctification.

For these reasons the psalm has been called "Psalmus Sanctorum"; "Alphabet of Divine Love"; "The Golden A. B. C. of Perfection". It offers the strange paradox of constant repetition and of apparent tautology, with such infinite variety of expression as to touch every phase of duty detailed in the whole range of Old and New Testament legislation—civil, religious, ecclesiastical, ascetical, personal.

To the student and reader of the Breviary it will be of interest, and probably a help in the thoughtful and devout recitation of the psalm, to have a review of the different forms used to express the reverence for the Law, in its manifold application as the Hebrew poet felt it. We here give the Hebrew, Greek, and Latin terms with their English translations. As illustration we add a few metrical lines in classical Latin from the pens of the early Christian poets. They have been successfully emulated by more recent writers such as the

Scotch poets George Buchanan and Arthur Jonston. The latter became poet laureate of France. Of Buchanan it was said that

> Regius Hebraeo quae vates carmina plectro,
> Aptavit Latiae noster Apollo lyrae.

Of English renderings in verse there is likewise abundant store from which to select.

FRA ARMINIO.

---

1. THORAH (Lex - Law) Naturalis et Revelata.
Vetus: Justitia, retaliatio (golden rule, 3 Matt. V, 21); Nova: Gratia, charitas. (Xr. Coen.)

תחרה
Νόμος

Verses: 1 - 18 - 29 - 34 - 44 - 51 - 53 - 55 - 61 - 70 - 72 - 77 - 85 - 92 - 97 - 109 - 113 - 126 - 136 - 142 - 150 - 153 - 163 - 165 - 174. (25 times).

2. HEDOTH (Testimonia - Testimonies) Civilis et Ecclesiastica (Canon)

עדות
Μαρτύρια

Verses: 2 - 14 - 22 - 24 - 31 - 36 - 46 - 59 - 79 - 88 - 95 - 99 - 111 - 119 - 125 - 129 - 138 - 144 - 146 - 152 - 157 - 167 - 168. (23 times).

3. PEQUDIM (Mandata - Precepts, Statutes) Legalia (ex. g. circumcision) et Sacramentalia.

פקודים
Ἐντολή

Verses: 4 - 15 - 27 - 40 - 45 - 56 - 63 - 69 - 78 - 87 - 93 - 94 - 100 - 104 - 110 - 128 - 134 - 141 - 159 - 168 - 173. (21 times).

4. MITZOTH (Statuta, Mandata - Commandments) Vocationis leges (indicat.). Constitutiones, Vota - Compacts spiritual.

מצות
Ἐντολή-Μαρτύρια

Verses: 6 - 10 - 19 - 21 - 32 - 35 - 47 - 48 - 60 - 66 - 73 - 86 - 96 - 98 - 115 - 127 - 131 - 143 - 151 - 166 - 172 - 176. (22 times).

5. CHUQIM (Justificationes - statutes, rules, corrections).

חקים
Δικαιώματα

Verses: 5 - 8 - 12 - 16 - 23 - 26 - 33 - 48 - 54 - 64 - 68 - 71 - 80 - 83 - 112 - 117 - 118 - 124 - 135 - 145 - 155 - 171 (22 times).

6. ORACH (Via, sermones, semita - Path - Traditions - Customs).

ארח
Ὁδός-Λόγος

Verses: 9 - 15.

7. DEREK (Via - Way - indoles spiritualis [in-olesco]; grow up within).

דרך
Οδός

Verses: 1 - 3 - 5 - (29) - 30 - (33 - 37 - 59) - 168 (5 times).

8. MISHPATH (Judicia, Justitiae, ordinatio—Judgments; the laws of fairness, urbanity, gentleness).

משפט
Κρίματα-Διάταξις

Verses: 7 - 13 - 20 - 30 - 39 - 43 - 52 - 62 - 75 - 84 - 91 - 102 - 106 - 108 - 120 - 121 - 137 - 149 - 156 - 160 - 164 - 175 (22 times).

9. DABAR (Verbum - Word - (Sermones). Logos): Ascetical spirit: Law of Personal Sanctity.

דבר
Λόγος

Verses: 9 - 16 - 17 - 25 - 28 - (42) - (43) - 49 - 57 - 65 - 74 - 81 - 89 - 101 - 105 - 107 - 114 - 130 - 139 - 147 - 160 - 161 - 169 (22 times).

10. EMER (Eloquia - words) Law of Conscience - Inspiration.

אמר
Τὰ λόγια

Verses: 11 - 38 - 41 - 50 - 58 - 67 - 76 - 82 - 103 - 116 - 123 - 133 - 140 - 148 - 154 - 158 - 162 - 170 (18 times).

11. TZEDEK (Justitia - Righteousness).

צדק
Δικαιοσύνη

Verses: 7 - 40 - 62 - 75 - 106 - 121.

12. AMANACH (Veritas - fidelity).

אמונה
Ἀλήθεια

Verses: 30 - 86 - 90 - 138.

GEORGII BUCHANI PARAPHRASIS.[3]

(Aleph) O beatos qui sequuntur orbitam legis Dei:
O beatos qui monenti sponte parent Numini,
Labe puri nec reliquunt lege jussum tramitem,
Quem severitate dura nos tenere praecipis.
O gradum regas labantem sic, monenti ut paream,
A tuis attenta jussis nusquam ut errent lumina;
Tum ducem canam aequitatis candido Te pectore.
Obsequar tibi: obsequentem tu tibi ne desere.

(Beth) Quid juventam, ne labascat, servat aeque ac lex Tua?
Hinc ne aberrem modo laboro: tu laborantem rege,
Ne vacillet pes, meo tua condo verba condo pectore.
Rector orbis, aequitatis regulam Tuae doce
Me, tui oris verba semper ore mediter ut meo;
Illa longe cariora semper auro ut aestinem;
Illa cogitem, illa secter, illa mirer unice:
Illa nulla e corde nostro delant oblivia.

(Ghimel) Da tuae legi obsequenti vivere: ut propius tui
Conspicer pacti aequitatem, pande mentis lumina
Inquilinum jussa legis ne tuae celaveris;
Foederum leges tuorum aegra mens desiderat etc.

(Trochaic tetr. catal. juxta modum "Pange Lingua Gloriosi lauream certaminis").

Psalm 118. (Heb. 119).

1. O the blessings of the upright of *way* (derek)/ who walk in the *law* (thorah) of Jahwe.
2. O the blessings of those who preserve His *testimonies* (hedoth) / with all the heart they will seek Him.
3. Yea they have not done iniquity, / in His *ways* (derek) they have walked.
4. Thou hast commanded Thy *precepts* (peqqudim) to keep greatly.
5. Oh that my *ways* (derek) be established / to keep Thy *statutes* (chuqqim).

[3] Cf. etiam Poetarum Scotorum Musae Sacrae per Arct. Jonstonum, J. Kerrum, P. Adamson, Hogeum.

6. Then I shall not be ashamed / in my looking to all Thy *commandments* (mitzoth).
7. I will make acknowledgment in uprightness of heart / in my learning the *judgments* (mishpath) of Thy *righteousness* (tzedek) (justitia).
8. Thy *statutes* (chuqqim) I will keep / forsake me not unto excess.
9. With what shall a youth cleanse his path (orach) / to keep according to Thy *words* (sermons) (dabar)?
10. With all my heart I have sought Thee / make me not wander from Thy *commandments* (mitzoth).
11. In my heart I have hidden Thy *word* (emer), therefore I shall not sin against Thee.
12. Blessed art Thou o Jehovah / teach me Thy *statutes* (chuqqim).
13. With my lips / I have declared all the *judgments* (mishpath) of Thy mouth.
14. In the way of Thy *testimonies* (hedoth) / I have rejoiced as upon all wealth.
15. In Thy *precepts* (peqqudim) I will meditate / and I will look at Thy *paths* (orach) cf. v. 9.
16. In Thy *statutes* (chuqqim) I will delight myself; / shall not forget Thy *word* (dabar).
17. (Retribue) Reward upon Thy servant, I shall live / and I will keep Thy *word* (dabar).
18. Open Thou my eyes / and I shall look at wondrous things out of Thy *law* (thorah).
19. I (am) a wanderer on the earth / hide not from me Thy *commandments* (mitzoth).
20. My soul has been broken for longing after Thy *judgments* (mishpath) / in every season.
21. Thou hast rebuked the proud; / cursed who wander from Thy *commandments* (mitzoth).
22. Turn away from me reproach and contempt / for Thy *testimonies* (hedoth) I have observed.
23. Also princes have sat, and they have spoken against me; / Thy servant will (did) meditate in Thy *statutes* (chuqqim).
24. For (also) Thy *testimonies* (hedoth) are my delights / of men my counsel.

25. My soul has cleaved to the dust; / keep me alive according to Thy *word* (dabar).
26. My ways (derek) I have declared, and Thou answered me; / teach me Thy *statutes* (chuqqim).
27. The way (derek) of Thy *precepts* (peqqudim) makes me consider, / and I will meditate in Thy wondrous works.
28. My soul has dropped because of heaviness; / set me up according to Thy *word* (dabar).
29. The way (derek) of falsehood remove from me / and Thy *law* (thorah) graciously grant me.
30. The *way* (derek) of faithfulness I have chosen, Thy *judgments* (mishpath) I have held.
31. I have cleaved to Thy *testimonies* (hedoth) / O Jehovah, put me not to shame.
32. The *way* (derek) of Thy *commandments* (mitzoth) I still run: / for Thou wilt enlarge my heart.

TERCE

33. Teach me O Jehovah the *way* (derek) of Thy statutes chuqqim), and I shall observe it unto the end.
34. Make me consider, and I shall observe Thy *law* (thorah) / and shall keep it with all my heart.
35. Guide me in the path of Thy *commandments* (mitzoth) / for I have delighted in it.
36. Incline my heart unto Thy testimonies (hedoth) / and not unto gain.
37. Make my eyes to pass from seeing vanity / in Thy *way* (derek) keep me alive.
38. Set up for Thy servant Thy *word* (emer) / who is unto Thy fear.
39. Make to pass my reproach which I have feared, / for Thy *judgments* (mishpath) (are) good.
40. Behold I have longed for Thy *precepts* (peqqudim) / in Thy *righteousness* (justitia) (tzedek) keep me alive.
41. And Thy mercy shall come to me, O Jehovah / and Thy salvation according to Thy *word* (emer).
42. And I will answer one reproaching me a *word* (dabar) / for I have confided in Thy *word* (dabar).
43. And take not (deliver not) from my mouth the *word* (dabar) of truth forever (unto very much), / for I have hoped in Thy *judgments* (mishpath).

44. And I will keep Thy *law* (thorah) continually, / forever and ever.
45. And I will walk in (the) wideness, / for Thy *precepts* (peqqudim) have I sought.
46. And I have spoken with Thy *testimonials* (hedoth) before kings, / and I will not be ashamed.
47. And I will delight myself in Thy *commandments* (mitzoth), / which I have loved.
48. And I will lift up my hands unto Thy *commandments* (mitzoth) which I have loved; / and I will meditate on Thy *statutes* (chuqqim).
49. Remember the word (dabar) to Thy servant, / upon which Thou hast made me hope.
50. This (is) my comfort in my affliction, / because Thy *word* (emer) has kept me alive.
51. The proud have scorned me unto very much, / I have not declined from Thy *law* (thorah).
52. I have remembered Thy *judgments* (mishpath) from of old, O Jehovah, / and have comforted myself.
53. Horror took possession of me, / because of the wicked forsaking Thy *law* (thorah).
54. Psalms were to me Thy *statutes* (chuqqim) / in the house of my pilgrimage.
55. I have remembered Thy name in the night, O Jehovah, / and I will keep Thy *law* (thorah).
56. This was done to me because I have preserved Thy *precepts* (peqqudim).
57. My portion (is) Jehovah; / I have said to keep Thy *words* (dabar).
58. I entreated Thy face with all my heart; / be gracious to me according to Thy *word* (emer).
59. I have thought on my *ways* (derek) / and I have turned my feet unto Thy *testimonies* (hedoth).
60. I made haste / and did not delay to keep Thy *commandments* (mitzoth).
61. The cords of the wicked surrounded me; / I did not forget Thy *law* (thorah).
62. At halves of the night (midnight) I will rise, to give thanks to Thee, / because of the *judgments* (mishpath) of Thy *righteousness* (justitia) (tzedek).

63. I am a friend (companion) of all who feared Thee, / and of those who keep Thy *precepts* (peqqudim).
64. The earth has been full of Thy mercy, O Jehovah, / Thy *statutes* (chuqqim) teach me!
65. Thou hast done good with Thy servant, O Jehovah, / according to Thy *word* (dabar).
66. Teach me knowledge and judgment of goodness; / for I have believed in Thy *commandments* (mitzoth).
67. Before I was humbled, I (was) ignorant; / and now I have kept Thy *word* (emer).
68. Thou art good; / in Thy doing good teach me Thy *statutes* (chuqqim).
69. The proud have forged falsehood against me; / I with all my heart will preserve Thy *precepts* (peqqudim).
70. Their heart has curdled (been fattened) as fat (milk); / I have delighted myself with Thy *law* (thorah).
71. (It is) good for me that I was humbled, / because I will learn Thy *statutes* (chuqqim).
72. The *law* (thorah) of Thy mouth is good to me, / more than thousands of gold and silver.
73. Thy hands have made me and established me, / make me to consider, and I will learn Thy *statutes* (mitzoth).
74. Those who fear Thee will see me and be glad, / because I have hoped for Thy *word* (dabar).
75. I have known, O Jehovah, that *righteousness* (tzedek) (are) Thy *judgments* (mishpath), / and in faithfulness Thou hast humbled me.
76. Let, I pray, Thy mercy be comfort to me, / according to Thy *word* (emer) to Thy servant.
77. Thy tender mercies shall come to me, and I shall live, / because Thy *law* (thorah) is my delights.
78. The proud shall be ashamed, because they have perverted me with falsehood; / I will meditate on Thy *precepts* (peqqudim).
79. I shall turn me to those who fear Thee, / and to those who know Thy *testimonies* (hedoth).
80. My heart shall be upright in Thy *statutes* (chuqqim), / therefore I will not be ashamed.
81. My soul has been consumed for Thy salvation, / for Thy *word* (dabar) I have hoped.

82. My eyes have been consumed for Thy *word* (emer), saying: / when wilt Thou comfort me?
83. Surely, I have been as a bottle in the smoke, / Thy *statutes* (chuqqim) I have not forgotten.
84. As what are the days of Thy servant? / when wilt Thou do *judgment* (mishpath) on those who pursue me?
85. The proud have digged pits for me / which (are) not according to Thy *law* (thorah).
86. All Thy *commandments* (mitzoth) are faithfulness; / they have pursued me with falsehood; help me!
87. As a little they have consumed me in the earth, / and I have not forsaken Thy *precepts* (peqqudim).
88. According to Thy mercy keep me alive; / and I will keep the *testimony* (hedoth) of Thy mouth.
89. Forever, O Jehovah, Thy *word* (dabar) / is standing in the heavens.
90. To generation and generation is Thy faithfulness (*saying*);[1] / (Thou hast established the earth and it has stood).
91. At Thy *judgments* (mishpath) they have stood to-day, / for they all (are) Thy servants.
92. Unless Thy *law* (thorah) were my delights, / then had I perished in my affliction.
93. Forever will I not forget Thy *precepts* (peqqudim), / because by them Thou hast kept me alive.
94. To thee I (am); / save me; because I have sought Thy *precepts* (peqqudim).
95. For me the wicked have sought (expected) to destroy; / Thy *testimonies* (hedoth) I will consider.
96. To all perfection I have seen the end, / wide is Thy *commandment* (mitzoth).
97. How I have loved Thy *law* (thorah), / all (the) day I have meditated on it.
98. More than my enemies wilt Thou make me wise with Thy *precepts* (mitzoth) / because forever it is (present) to me.
99. More than all my teachers have I understood, / because Thy *testimonies* (hedoth) (are) to me meditation.

[1] An early scribe mistook *emer* (saying) for faithfulness.

100. More than the aged will I consider, / for I have preserved Thy *precepts* (peqqudim).
101. From every path of evil I have withheld my feet, / because I will keep Thy *word* (dabar).
102. From Thy *judgments* (mishpath) I have not departed, / for Thou hast taught me.
103. How sweet have been Thy *words* (emer) to my palate, / more than honey to my mouth.
104. By Thy *precepts* (peqqudim) I shall consider, / therefore have I hated every path of falsehood.
105. A lamp to my feet Thy *word* (dabar) is, / and a light to my path.
106. I have sworn and I have set up to keep the *judgments* (mishpath) / of Thy *righteousness* (tzedek).
107. I was humbled unto very much, O Jehovah, / keep me alive according to Thy *word* (dabar).
108. Be pleased with the freeness of my mouth I pray, O Jehovah, / and Thy *judgments* (mishpath) teach me.
109. My soul is continually in my hand, / and Thy *law* (thorah) I have not forgotten.
110. The wicked have placed a trap for me, / and from Thy *precepts* (peqqudim) I have not wandered.
111. I have inherited Thy *testimonies* (hedoth) forever, / for they are the rejoicing of my heart.
112. I have inclined my heart to do Thy *statutes* (chuqqim) for ever, / unto the end.
113. I have hated doubtful thoughts (skepticism), / and Thy *law* (thorah) I have loved.
114. Thou art my hiding-place and my shield, / for Thy *word* (dabar) have I hoped.
115. Depart from me, ye wicked doers, / and I will preserve the *commandments* (mitzoth) of my God.
116. Hold me up according to Thy *word* (emer) and I shall live, / and make me not ashamed of my waiting (expectation).
117. Hold me up and I shall be saved, / and I will look in Thy *statutes* (chuqqim) continually.
118. Thou hast trodden down all those who wander from Thy *statutes* (chuqqim), / because falsehood (is) their deceit.
119. As dross Thou hast made to cease all the wicked of the earth; / therefore I have loved Thy *testimonies* (hedoth).

120. My flesh has stood up because of Thy fear, / and because of Thy *judgments* (mishpath) I have feared.
121. I have done *judgment* (mishpath) and *righteousness* (tzedek) / Thou wilt not leave me to oppressors.
122. Be Thou for Thy servant *surety for good* (herob), let not the proud oppress me.
123. My eyes have been consumed for Thy salvation, / and for the *word* (emer) of Thy righteousness.
124. Do with Thy servant according to Thy mercy, / and teach me Thy *statutes* (chuqqim).
125. I am Thy servant, cause me to consider, / and I shall know Thy *testimonies* (hedoth).
126. It is a reason for working to Jehovah, / they have made void Thy *law* (thorah).
(qui non accepit *in vanum* animam).
127. Therefore I have loved Thy *commandments* (mitzoth) / more than gold and than fine gold.
128. Therefore all the *precepts* (peqqudim) of all I have accounted right, / every path of falsehood I have hated.
129. Wonderful (are) Thy *testimonies* (hedoth), / therefore has my soul preserved them.
130. The opening of Thy *words* (dabar) will enlighten, / causing the simple to understand.
131. My mouth I have opened and panted, / because for Thy *commandments* (mitzoth) have I longed.
132. Turn unto me and be gracious to me, / according to the manner to those who love Thy name.
133. My steps establish Thou in Thy *word* (emer) / and let not any iniquity have dominion over me.
134. Redeem me from the oppression of man, and I shall keep Thy *precepts* (peqqudim).
135. Thy face make to shine on Thy servant, / and teach me Thy *statutes* (chuqqim).
136. Channels of water have descended my eyes, / because they have not kept Thy *law* (thorah).
137. Thou art righteous, O Jehovah, / and upright (are) Thy *judgments* (mishpath).
138. Thou hast commanded the righteousness of Thy *testimonies* (hedoth) / and very faithfulness.

[2] Mishpath: transposed, resulting in the loss of the word *for law* (Briggs).

139. My zeal has cut me off, / because my distressers have forgotten Thy *words* (dabar).
140. Refined (is) Thy very *word* (emer) / and Thy servant has loved it.
141. Little I am, and despised; / I have not forgotten Thy *statutes* (peqqudim).
142. Thy *righteousness* (tzedek) is *righteousness* forever / and Thy *law* (thorah) is *truth.*
143. Distress and anguish have found me; / Thy *commandments* (mitzoth) are my delights.
144. Righteousness (are) Thy *testimonies* (hedoth) for ever; / cause me to understand and I shall live.
145. I have called with all (my) heart, answer me, O Jehovah: / Thy *statutes* (chuqqim) I will preserve.
146. I have called upon Thee, save me; / and I will keep Thy *testimonies* (hedoth).
147. I have prevented with the twilight, and I have cried, / for Thy *word* (dabar) I have hoped.
148. My eyes have prevented the watches (of night), / to meditate in Thy *word* (emer).
149. Hear Thou my voice according to Thy mercy, O Jehovah; / according to Thy *judgment* (mishpath) keep me alive.
150. The pursuers of mischief have drawn near, / from Thy *law* (thorah) they have been far off.
151. Thou (art) near, O Jehovah, / and all Thy *commandment* (mitzoth) are *truth* (emeth).
152. Of old I have known because of Thy *testimonies* (hedoth), / because forever Thou hast founded them.
153. See my affliction and deliver me, / for Thy *law* (thorah) I have not forgotten.
154. Plead my cause and redeem me; / with Thy *word* (emer) keep me alive.
155. Salvation is far off from the wicked, / because they have not sought Thy *statutes* (chuqqim).
156. Many are Thy tender mercies, O Jehovah, / according to Thy *judgments* (mishpath) keep me alive.
157. Many are my pursuers and my distressers; / I have not declined from Thy *testimonies* (hedoth).
158. I have seen the offenders and was grieved, / who have not kept Thy *word* (emer).

159. See that I have loved Thy *precepts* (peqqudim), O Jehovah, / according to Thy mercy keep me alive.
160. The sum of Thy *word* (dabar) is truth, / and (for ever) eternal is all the *judgment* (mishpath) of Thy righteousness.
161. Princes have pursued me causelessly, / and my heart has feared at Thy *word* (dabar).
162. I am joyful upon Thy *word* (emer), / as one finding much spoil.
163. Falsehood I have hated and abhorred; / Thy *law* (thorah) I have loved.
164. Seven (times) in the day have I praised Thee, / because of the *judgments* (mishpath) of Thy *righteousness* (tzedek).
165. Much peace is to those who love Thy *law* (thorah), / and there is not for them a stumbling-block.
166. I have waited for Thy salvation, O Jehovah, / and Thy *commandments* (mitzoth) I have done.
167. My soul has kept Thy *testimonies* (hedoth), / and I have loved them greatly.
168. I have kept Thy *precepts* (peqqudim) and Thy *testimonies* (hedoth), / because all my *ways* (derek) are before Thee.
169. My outcry will draw near before Thee, O Jehovah; / according to Thy *word* (dabar) cause me to consider.
170. My supplication shall come before Thee, / according to Thy *word* (emer) deliver me.
171. My lips shall utter praise, / for Thou wilt teach me Thy *statutes* (chuqqim).
172. My tongue shall answer Thy *word* (emer), / for all Thy *commandments* (mitzoth) are *righteousness* (tzedek).
173. Thy hand shall be for my help, / for I have chosen Thy *precepts* (peqqudim).
174. I have longed for Thy salvation, O Jehovah, / and Thy *law* (thorah) is my delight.
175. My soul shall live and shall praise Thee, / and Thy *judgments* (mishpath) shall help me.
176. I have strayed as a lamb perishing, / seek Thy servant, for I have not forgotten Thy *commandments* (mitzoth).

THE AUTHOR OF PSALM 118.

PSALM 118 is a lyric didactic poem inculcating the Law of God. The author's name is nowhere mentioned. We believe, however, that the poem contains the evidence needed to determine its author. If we have a lyric dating from olden times, and by an unknown author, it may be impossible to find out who he is, when the poem is not of great length, and deals with a great national event, about which ever so many people, good and bad, may have the same sentiments of love or hatred. Thus, Fillion is right in saying of Psalm 65: "It is a hymn of thanksgiving, composed on the occasion of a signal deliverance that the Lord had just granted Israel; but it is impossible, owing to the scarcity of sufficient data, to determine even approximately what was the deliverance." And when the event is unknown, it is impossible to discover the author. But if we have a lyric dealing with doctrine rather than with history, and if the poem is of considerable length, we may find in it sufficient data to determine the author. He opens his mind and heart about the subject-matter of the poem, and may give other data about his personality of a nature indicative of who he is. This happens in Psalm 118, which is an inspired lyric on the law of God, and is the longest of all the Psalms.

I.

1. What does the author of Psalm 118 say for himself? He states that he was a young man: "I am very young and despised: but I forgot not Thy justifications" (v. 141). He was then a youth, when he became God's instrument for writing this grandest poem on the Law of God.

2. Although still young, he possessed extraordinary wisdom. "Through Thy commandment Thou hast made me wiser than my enemies; for it is ever with me. I have understood more than all my teachers, because Thy testimonies (Thy Law) are my meditation. I have had understanding above old men, because I have sought Thy commandments" (v. 98 to 100). This extraordinary wisdom was given him not by nature, but as a reward for his fulfilment of God's Law: "I forget not Thy justifications" (v. 141). "I have understood more than all my teachers, because Thy testimonies are my meditation" (v. 98 to 100). This wisdom will not be lessened

by old age, for "it is *ever* with him" (v. 98). It was a gift preternatural in origin, degree, and duration.

3. He was fiercely persecuted: "Princes have persecuted me without cause: and my heart has been in awe of Thy words. as one who has found great spoils" (v. 161, 162). Though the princes persecuted him without cause, the author entertained not only holy fear lest he transgress God's Law, but even joy and triumph in his meditation of its truths. "Princes sat and spoke against me, but Thy servant was employed in Thy justifications" (v. 23). They spoke against him because of his religion, he was an Israelite. But the author continues: "Thy servant was employed in (and was faithful to) Thy justifications" (v. 23). He did not hesitate to speak courageously to these princes and persecutors about the Law of God: "I spoke of Thy testimonies before kings and was not ashamed" (v. 46).

Many iniquitous and proud men persecuted him. "The iniquity of the proud has been multiplied over me" (v. 69). Their hatred was gross and stupid. "Their heart is curdled like milk" (v. 70). Their hatred is compared with thick curdled milk, because in their hearts there was a heavy mass of hateful sentiments.

His enemies molested him with their own foolish beliefs, but he despised their follies. "The wicked have told me fables: but (they are) not as Thy law" (v. 85). His enemies intended to kill him. "The wicked have waited for me to destroy me" (v. 95). In almost every instance which we have quoted, the author expresses his loyalty to God's Law. This enabled him in spite of fierce opposition to stand firm, "as the law of God standeth firm in heaven" (v. 89).

There was another great grief which came from a different class. This is expressed in the words: "they that persecute me have drawn nigh to iniquity, but they are gone far off from Thy law" (v. 150). These enemies of God had not become formal apostates from the Law, but were very near to it. "They have drawn nigh to iniquity." They are in great danger of soul: "salvation is far off from sinners, because they have not sought Thy justifications" (v. 155). He grieves for them: "My zeal has made me pine away: because my enemies forget Thy words" (v. 139). "Fainting has taken hold of

me, because of the wicked that forsake Thy law" (v. 53). Then the author prays God to act against this class of sinners: "it is time, O Lord, to act, they have dissipated Thy law" (v. 126). We may compare the author with St. Paul, who also pined away for the Israelites who acted most grievously against God's Law (Rom. 9:3).

4. From the foregoing it becomes clear that the author of Psalm 118 is an ardent lover of God's Law, filled with holy enthusiasm for it, grievously offended when he saw it neglected. But let us now see another lovely quality of his heart. He was a man of prayer and holy desires. "Seven times a day I have given praise to thee, for the judgments of Thy justice," namely for Thy just Law (v. 164). We remark that he nowhere speaks of the Temple, of the holy house of God; this gives us a hint that at the time of the Psalm the Temple did not exist any more. The author prayed at night: "in the night I have remembered Thy name, O Lord, and have kept Thy Law" (v. 65). Again, "I arose at midnight to give praise to Thee, for the judgments of Thy justification." He prayed early in the morning, before the rising sun, "to meditate on the words of God" (v. 148). Thus the author of Psalm 118 consoled himself in all his persecutions with fervent prayer.

5. The Psalmist was an exile from his own country, at least at the time when he composed the Psalm. "Incola sum in terra" (v. 19). These words mean that he was a sojourner in a foreign country and might be translated, "I am an exile". We have a similar expression in Psalm 119:5, where the word "incolatus" means "captivity". In this exile he was despised. "I am very young and despised" (v. 141).

The circumstance that he was in a foreign country throws light on the two classes of his enemies. Those who caused him to pine away (v. 139) because they neglected the Law, are Israelites, in captivity with him. The others are the pagan masters of the author and of his coreligionists. These pagan masters persecuted him because he was an Israelite; his fellow captive Israelites persecuted him because he was a good Israelite, and because his zeal for God's Law was a continual reproach to them for their neglect.

6. The young exile had been taken to a foreign country, after he had obtained a very good training and education in

the vernacular of his own country. This is not said in the Psalm in so many words, but it is clear from the Psalm itself. The Psalm is a lyric didactic poem on the Law of God. The idea of Law is expressed in twelve different ways, which express different relations of the same idea. Besides, the whole poem contains twenty-two stanzas of eight verses each which are arranged according to the Hebrew alphabet, so that the verses of each stanza begin with some letter of the alphabet. This makes the whole Psalm an artistic poem. As his masters during the captivity did not train him in the language of his own country, the young author must have obtained a refined education before he was made a captive. This circumstance is of considerable help to determine his identity.

II.

In whom are found fulfilled the various data given by the Psalm about the personality of the author? In Daniel, we think.

Daniel was only fourteen years old, when he was taken by Nabuchodonosor as a captive to Babylon. He was a child of the princely nobility at Jerusalem, if not of the royal family itself.[1] Even in the supposition that Daniel composed the Psalm after ten or twelve years' captivity in Babylon, he might still say that he was a very young man.

Being a child of a noble family, Daniel obtained in his youth a refined education, which, united with great natural talents, gave him a command of his native tongue, enabling him to compose a Psalm whose artistic structure supposes a great mastership of language and a cultivated taste. Besides, a poet who uses twelve various expressions for the abstract idea of law is supposed to possess a great abundance of words, hence a great vocabulary of his own native language. All these qualities are found in Daniel who, as a child of one of the noblest families, had certainly obtained an education suited to his social rank.

The *wisdom* of Daniel was proverbial. Because the king of Tyre thought in his pride to be wiser than Daniel, he was punished by God (Ezech. 28:3). What the Psalm says about the wisdom of the author, is verified by the book of Daniel:

[1] Dan. 1, 3, 6; cf. Josephus, *Antiquities,* Book X, Chapter X, paragraph 1.

"God gave to the three children—Ananias, Misael, Azarias—knowledge and understanding in every book, and wisdom: but to Daniel the understanding of visions and dreams" (Dan. 1:17). Daniel praised God for having given him knowledge; "Thou hast given me wisdom and strength" (Dan. 2:23). Daniel refers to preternatural wisdom, for in connexion with these words, "Thou hast given me wisdom, and strength," he declared to Nabuchodonosor the dream and its interpretation (Daniel 2-31 to 45).

Then again Daniel interpreted a second dream of Nabuchodonosor which was verified shortly afterward (Dan. Ch. 4). To King Baltassar only Daniel could explain the writing on the wall: "Mane, Thekel, Phares" (Dan. 5). Daniel had thus been assuredly endowed by God with preternatural wisdom.

Daniel was also most faithful to the Law of God and was for his faithfulness most fiercely persecuted. Most courageously did he resist the edict of the powerful tyrant Nabuchodonosor who ordered an act of idolatry. On account of his obedience to God's Law Daniel was thrown into a furnace of fire (Dan. 3). Under the regime of Darius, the priests of Baal caused a persecution against Daniel, and Darius, although a friend of Daniel, permitted him to be thrown into the lions' den (Dan. 6). This persecution on account of worshipping the only true God of Israel could not be fiercer. Its purpose was to kill Daniel (Dan. 6:5-13). Speaking of the captive Israelites who were his companions and who were persecuted for their religion, Daniel says: "Thou hast delivered us, O God, into the hands of our enemies that are unjust and most wicked and prevaricators, and to a king (Nabuchodonosor) unjust and most wicked beyond all that are upon the earth" (Dan. 3:32).

Even more than from the pagans, Daniel had to suffer from the Israelites who did not observe the Law of God. We have no reason to believe that they apostatized, but many of them neglected the observance of the Law given them by God. They had no sacrifice, no pilgrimages to the holy places of Jerusalem, and living as they did, with a multitude of pagans, many gave up the practice of religion, and according to the book of Esdras and the writings of the later prophets, Zachary

and Aggeus and Malachy, married pagan women. After their return from the captivity, Esdras induced the better part of the Israelites to send these women away, but although they promised it, many did not fulfil their promise. "And the band of the princes and magistrates had been first in this transgression" (I Esdras, 9:2). Esdras describes his grief at this transgression of the Law of God even by the princes and magistrates of the people. "And when I heard this, I rent my mantle and my coat, and plucked off the hairs of my head and my beard and I sat down mourning. And there were assembled to me all that feared the God of Israel, because of the transgression of those that were come from the captivity . . . and I said . . . My God, I am confounded and ashamed to lift up my face to Thee . . . our sins are gone even unto heaven" (I Esdras 9:3-6).

The transgression of God's laws by such illicit marriages was one of the causes of the great sufferings of the author of Psalm 118. Many Israelites gave up the practice of God's Law and especially that of Deuteronomy which strictly forbade marriages with pagan women (Exod. 34:15 and Deuteron. 7:9). Now as the book of Esdras tells us that the princes and magistrates were the first to transgress this law of God, without doubt Daniel had very much to suffer from the rulers of his own people for his rebukes caused by their conduct. Daniel seeing such a violation "pined away" because of this neglect of God's law. If Esdras plucked out his hair and his beard and tore his mantle on account of such marriages, Daniel, the great lover of God's Law, was bitterly grieved at them. How sternly he reproached the seducers of Susanna, attributing their crime in part to these marriages. "Thou seed of Chanaan and not of Juda" (Dan. 13:56). Such alliances were contracted even before Daniel's time (Ezech. 16:28-29).

Daniel also answers to what Psalm 118 indicates, namely that the author was a man of prayer. "He knelt down three times a day and adored and gave thanks before his God, as he had been accustomed to do before" (Dan. 6:10). When after Daniel's long and humble prayer for the end of the captivity the Archangel appeared to him, he saluted Daniel: "I am come to show it (the end of the captivity) to thee, be-

cause thou art a man of desires" (Dan. 9:23). The angel called him a man of (prayerful) desires a second and a third time (Dan. 10:11, 19).

It is evident that Daniel verifies in his life the various items and data which Psalm 118 gives us concerning its author. He was young, an exile, persecuted by pagans and negligent Israelites, a lover of God's Law, a man of prayer. He was a child of a princely family and had obtained a refined education. Hence he was naturally capable of composing a Psalm which is a masterpiece of art and didactic poetry. Being a man of prayer and most self-sacrificing love of God Daniel was also supernaturally fit to be the instrument of God's holy influence needed for the writing of this inspired work.

We do not find any other prophet or servant of God who verifies so exactly all that the author of Psalm 118 says of himself. Some may suggest David. David had indeed to suffer persecution from Saul and the followers of Absolom, but he was not persecuted for his faithfulness to the religion of Israel, nor because he adored the God of Israel. Could not Jeremias be the author? Jeremias was not persecuted by pagan princes. Neither could Jeremias say: "I am young but more wise than old men" (98-100). Isaias died before the captivity. Ezechiel was a man of God sent to the exiles by God's permission to console the Israelites in Babylon; but he was not persecuted by the pagan princes (161,162). Therefore there is no other holy servant of God, but Daniel, whose life agrees with that of the author of Psalm 118.

It may be asked of what advantage it can be to know who composed the Psalm. We priests have to recite it habitually, no matter who wrote it. That is true; but much depends on whether we recite it intelligently and devoutly or not. To recite it intelligently, it helps considerably to know that its author was the great servant of God, Daniel. Then the recitation of the Breviary is more apt to be devout, if we understand the psalms better. For the affections of heart and will generally follow the light of the understanding. With Daniel as the author of the Psalm, we have in his example a practical understanding of all the contents of the Psalm. He was one of those servants of God who acted according to the

words our Lord has spoken about six hundred years after Daniel: "Qui fecerit et docuerit, hic magnus vocabitur in regno coelorum". Daniel fulfilled the Law of God and was a fit and proper teacher of it. Although the author was not a priest himself, he is a model of the priestly virtues. On account of the work he had to do for his people, God wanted from Daniel the self-sacrifice of not forming family ties, and of directing as "a man of desires" all his aspirations to God alone. Then Daniel courageously announced God's Law to a people who were not well inclined to fulfil it. Thus he is a model for priestly courage. Daniel, according to this Psalm, had very much to suffer from lukewarm Israelites (v. 139), and as we explained that verse according to the book of Esdras, they were Israelites who had formed forbidden marriage ties. Perhaps many a priest will have to suffer, because it is his duty to urge the observance of God's laws in this regard.

Daniel shows us the grand reward given for courage and faithfulness to God's laws. He received God's special protection throughout his whole life. Daniel manifests even more than David, the author of most of the Psalms, that God consoles and protects His loyal servants through His holy angels. Daniel was thrown into a fiery furnace, but an Angel made the flames like refreshing dew (Dan. 3:49-50). On account of the persecutions of the priests of Baal Daniel was cast into the lions' den, but an Angel shut the lions' mouth (Dan. 6:22). Then he was thrown into the lions' den a second time and an Angel appeared to Habacuc to give food to the loyal servant of God. A priest also needs the assistance of the holy Angels. While reciting this long Psalm he may think of Daniel, who in all his dangers was protected by the holy Angels even in the most extraordinary manner. A priest needs to do good work not only for individuals, but for his whole congregation, even for his country. In this work, also, the Angels are a help, and the same Daniel who composed Psalm 118, tells us that communities and countries have their protecting Angels (Dan. 10:13).

We have not mentioned at all the fact that even the acquiring of the theoretical knowledge of who the author is of the longest Psalm, is an object worthy of a priest. Instead, we have stressed the great practical advantage this knowledge has for

ourselves, for our devotion in saying the Breviary, and even for the spiritual help of others.

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STANDARDS FOR PARISH CLUBS.

A NEWLY-APPOINTED bishop had decided to make a thorough study of the social service work of his diocese with a view to reorganization. In this connexion the present writer was invited to conduct a survey of the recreational work. The result was rather surprising. We had expected to find that the most effective work was being done by a number of well-known, city-wide organizations. But the more facts we gathered the stronger became the conviction that the most effective recreational agency is the parish club.

The cause of the Church's interest in recreation is her desire to have her children live close to her. It is not enough that the people should attend Mass on Sunday and then disappear for a week. The more the Church gets into the daily life of the people, the more likely they will be to be animated with Catholic spirit. Now although the average parish cannot compete with big city-wide Catholic organizations in the matter of elaborate equipment, still the parish has the enormous advantage of being nearer geographically to the homes of most of the people and of being nearer sentimentally to their hearts. The priest who has given the children their First Communion, who has visited the home in joy and sorrow, who knows his people family by family, has a much better chance to influence the people in their spare time than the paid leader of the big club.

Another fact which stood out was the unevenness of the parish work. For while some parishes, as has been said, were doing extremely effective work, there were others which were doing nothing. In this connexion it occurred to the writer that it might be interesting to readers of the REVIEW to have a set of standards of what might reasonably be expected of a parish club. Such a set of standards might possibly be useful in a parochial examination of conscience.

Of course the possible standards will vary widely from parish to parish. Some struggling parishes can afford very little. Some rich parishes can pay for elaborate equipment. For the sake of being specific, therefore, let us imagine a city parish of about 5000 souls. The people are mostly skilled or semi-skilled workmen with a sprinkling of professional, and small business men and perhaps a few families living on the border line of poverty. There is a parochial school and convent; and the parish is staffed by a pastor and one or two curates. This represents the situation in thousands of city parishes and may be considered fairly typical. The question is, what may reasonably be expected of such a parish along the line of parochial organization for recreation.

Buildings and Equipment. The pastor should have the parish club in mind when he consults with his architect about the building of his parish school. There is a growing movement to build public schools along lines which will permit their use at night as recreation centers. This is a hint worth taking. The up-to-date parish school, then, will have about the following equipment. First, a hall with a hardwood floor and movable benches. This will permit its use as a gym for basket-ball, as a hall for dramatics and school assemblies, and as a floor for card parties and possibly dances. At one end of the hall is a small stage, but deep enough for dramatics. There will be doors which will permit the actors to leave the stage without passing through the audience. At the other end of the hall is a gallery which is useful for the audience at basket-ball games. In the gallery also is a fireproof booth for a motion-picture machine. The hall should have a height of at least 18 to 20 feet.

In the basement of many schools there is waste room. The up-to-date school will not permit this, but will find space for at least three large, dry, airy rooms. One will be used for a dressing room for the players who use the gym. It will have two or three shower baths in a small adjoining room. There will be steel lockers for players. Another large room will contain two or three pool tables, while the third room will be devoted to quiet games, such as cards, checkers, and chess. A small library with a few current magazines may be located in the card room, though a separate room would be, of course,

desirable. If another small room is available it may be used as an office. Otherwise there should be a locked desk somewhere to keep club records, membership cards and such things.

Outside, the school should have an adequate yard. The absolute minimum demanded by modern experts is 50 square feet of play space for every child who is to use the yard at once. Many authorities insist on twice this. The size of the yard will be governed, then, by the number of children who will use it as well as by the price of land in the vicinity and the ability of the parish to pay for it. The ground will be properly surfaced so as not to become muddy in wet weather nor too hard in dry weather. There are a number of patent preparations which will do this satisfactorily. If the parish can afford the luxury of a little playground equipment it will be a great boon to the younger children. Swings and see-saws should be adequately supervised by the teachers when they are in use to avoid the possibility of accident. A pair of basketball goals will prove popular with the older boys.

A parish which has the foresight to build a school thus equipped will be well provided for recreational work. Where the school has already been built, however, and where the plan of the school prevents making sufficient changes at a reasonable cost to permit the building to be used for recreation, it is sometimes possible to hire or buy a house in the neighborhood. This has the disadvantage, however, that the ordinary dwelling house has been built for quite another purpose and it is not easy to remodel it as an ideal club; then too, it will require a separate heating plant in the winter with bills for coal and janitor service. On the whole, then, the pastor who houses his club in his school building, is to be congratulated.

The Men's Club. The different ages and sexes have differing tastes in recreation. This makes it expedient to separate the parish's recreational work into several different clubs. We shall consider separately the men's club, the women's club, and the various clubs for the younger children. Some parishes have tried the experiment of combining the men's and women's club into a single organization. This seldom works. The standard amusements of men at the club, pool, basketball, cards, are best carried on in the absence of the fairer sex. But although the men's club and the women's club should be

separate, their relations ought to be very cordial. They should unite on common projects such as socials and dramatics, thus assuring that our young men and women shall have a chance to meet each other often and under wholesome influences.

The lower age-limit for admission into the men's club should be about 16. Actually, however, there is seldom need to apply this rule strictly. The boys apply for admission as soon as they are mature enough to lose interest in the simpler activities of the children's clubs to be later described. The matter of age limit thus takes care of itself. Dues will vary with the type of club. In the average parish they will vary from 25 to 50 cents a month for adult members, with possibly a lower rate for junior members. Membership cards are given to all members and must be presented whenever requested by the proper authority.

Basketball is probably the outstanding attraction in most clubs with gyms. The purpose of the club director should rather be to have as many members as possible play basketball than to develop an outstanding team. Championship teams may have a certain publicity value and may stimulate club morale; but the club should rather cater to the average player than to the star. In smaller clubs it will be sufficient to have two or three club teams of different weights or ages; for the more teams, the more players. In the larger club it is well to form intra-mural leagues, so that even those may play who would never be good enough to play against outside teams. Above all, players should never be paid.

In the spring it may be possible to put a club baseball team in the field. Baseball teams, however, are expensive to equip and are not as popular among parish clubs as basketball teams. The same objection applies with still more force to football teams.

Besides athletics there are, of course, cards and pool. The priest will be careful to prevent gambling. Sometimes pool, billiard, card, or checker tournaments make a welcome variety. Occasional features such as smokers, boxing bouts, lectures, and outings help morale and relieve the routine.

The club government should be democratic. Many times the priest will find it easier to do things himself than to have them done through the members and their committees. But

even in such cases it is best to let the men do as much as possible themselves. It makes them feel the club is *their* club and they are more genuinely interested. It takes a higher grade of leadership in the priest to work through others than if he were to do things himself.

The Women's Club. There is probably less need for a woman's club than for a man's club; but this is not an excuse for neglecting the gentler sex altogether. Though even our modern girls are likely to be at home more than their brothers or husbands, they appreciate having their own club. Sometimes the club rooms of the parish are turned over to the women once a week for one night. The women then have their gym work and make themselves at home at the club.

Women's athletics should always be supervised by a woman, never by a man. If a basketball team is to be formed among the younger women, no one should be allowed to play without undergoing a thorough physical examination at the beginning of the season. In general, women's athletics should be guided by the very sensible principles of the Women's Division of the National Amateur Athletic Federation. The local representative of this organization can give the priest sound advice on girls' athletics.

Clubs for Younger Children. Before speaking of formal clubs it is worth while to call attention to the possibilities of the school in recreation. Some schools set aside regular periods for physical training. Whether this is done or not, a great deal can be accomplished through supervised play at recess, and before and after school. Playground baseball, volley ball and outdoor basketball for the older boys, dodge ball and basketball for the girls, with ring games for the youngest children represent some of the possibilities. Unfortunately most of our teaching Sisters have had no previous training in this work; but some learn very quickly how to keep the children busy with play.

Coming now to the subject of formal clubs for boys and girls, there should be one club of this type for the boys and another for the girls. For boys the Boy Scouts are perhaps the best organization, though many parishes have found the Catholic Boys' Brigade more convenient since it is easier to handle when a large number of boys must be cared for. In case the Scouts

are selected the priest will find that the Scoutmaster is the crux of the situation. There is no magic formula for finding a Scoutmaster; but it has been the experience of the present writer that in parishes where the priest was persistent enough he nearly always was able to find a man who combined the necessary leisure, tact, and intelligence to carry on this job. The test of a good Scout troop is the number of boys who advance through the various grades of Scouting. A good troop, too, should take plenty of hikes. When an over-night hike can be arranged it provides a long treasured memory.

The Girl Scouts and the Camp Fire Girls are the chief girls' organizations which parallel the Boy Scouts. Of the two, the Girl Scouts are perhaps more popular in Catholic parishes. For Girl Scouts the same remarks apply which have already been made about their brothers. The secret of success is to find a good Captain as the adult leader is called.

No matter how well organized the Scouts may be for both boys and girls the priest will find that at a certain age, about 14, the former Scouts suddenly lose interest and leave the troop. This is not the fault of the troop. The children have simply become too mature to enjoy Scouting; at the same time they are too young to join the adult clubs. For boys or girls of this age nothing succeeds so well, at least according to the writer's experience and observation, as a good athletic program. The club gym is not used by the adults in the afternoon. Therefore it may be very well divided between the boys and girls during the winter and the children may use it after paying nominal dues. With sufficient persistence the priest can generally find competent people who will volunteer their services to supervise the boys' and girls' gym periods. Sometimes the school teachers have been found willing to undertake this work. For girls' athletics the remarks already made about women's athletics will apply. In the spring when the weather is too warm for gym work the boys may be organized into a baseball team. And a football team may be formed in the fall.

Miscellaneous activities. Certain recreational activities call for the coöperation of various groups. Of these one of the principal is dramatics. One advantage of dramatics is that it not only is a means of raising money, but it furnishes both

recreation and valuable training for the participants. Moreover it is one activity in which both men and women can cooperate and it brings the young people of the parish together under wholesome circumstances.

A parish library may be run in connexion with the club. A public library will often lend books to the parish to be lent out in turn to the members. Sometimes the priest can find a parishioner with some professional training in library work who is willing to help him.

In some parts of the country parish outings are popular not primarily as a means of raising money but as a form of recreation. The club members can conveniently coöperate in such a venture.

Some parishes have succeeded with camps. The modern camp, however, is a highly organized thing which requires a rather large outlay of money and considerable experience to run it well. A second-rate camp is worse than none at all. The best modern standards require that the camp menu be prepared by a dietician, that a physician, trained nurse, or at least, a medical student be resident in camp to attend to minor ailments, that a bacteriological examination be made of the water supply and that the camp leaders shall have had considerable experience and training in the difficult technique of recreational leadership. The average parish is not able to afford these refinements and therefore it seems that Catholic camps ought to be organized on a city-wide, rather than a parish basis. This is, in fact, being done successfully in many cities. Of course there are some excellent parish camps, but we are talking of what may reasonably be expected of the *average* parish.

This seems to the writer a fair standard of what may be accomplished by the average parish. The question immediately raised is, does it pay? The answer is that it does not pay directly, but it does indirectly. A club should not be expected to show a profit. For the younger children club work will be almost a dead loss. But so, for that matter, is the parochial school and many other worth-while things. The Boys' Club Federation reported that its member clubs lost $9.25 per boy for the year 1925. No one regretted this. The men who sponsored the clubs and paid the bills felt it was money well spent. No parish will have to pay so much for

recreation among its children, but it should not expect to have good recreation for nothing.

The adult clubs will be better able to manage themselves financially. They ought, at least, to be able to pay their current expenses, but when it occasionally becomes necessary for the parish to cover a deficit the pastor should not regret it.

We have said that parish clubs pay dividends indirectly. This is true. The club furnishes a live organization of men and women with parish spirit. When a bazaar, card party, or other form of money-raising activity is started the club members are ready to help. Moreover people are more ready to give to the parish when they feel that the parish is generous with them in return. Probably no pastor ever lost money in the long run through a well-organized and well-managed parish club.

However, the financial advantages of running a parish club, are small in comparison with the spiritual good. The club keeps the young people of the parish away from bad company. It gives them an opportunity to meet the priest, and the priest an opportunity to meet them. It brings together Catholic men and women. These results are incalculably precious.

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VARIED REPETITION IN SERMONS.[1]

THE Bishop of Ripon was lecturing to students of the Divinity School, Cambridge, England, on the subject of sermons. He began his lecture thus:

> The first qualification for writing a sermon is, that you should have something to say. No man can carve a statue until he has the stone ready; no man can mould a figure till he has the clay; and no man should imagine that he can write his sermon till he has something to say.

In this brief extract, he states twice, in express terms, that a preacher must have "something to say." But between the first statement and its iteration, he twice asserts the same

[1] The reader will recall with profit an article in the March issue, 1926, by Mgr. Henry, on the subject *Identical Repetition in Sermons*.—[EDIT.]

thing equivalently: the sculptor must have the stone which he is to carve; the modeler must have the clay which he is to mould.

The bishop was not unaware of this reiteration. He intended it; for he continues:

> You will not wonder that I reiterate this, because many a man sits down in his study on a Saturday to write his Sunday's sermon and finds himself the victim of blank despair, and racks his brain with anxiety because he is conscious that he has nothing to say.

Here we find the declaration made for the fifth time, the expression "he has nothing to say" being equivalent to "he has not *something to say.*" The reason for the reiteration is not wholly, I think, the one assigned by the bishop. The reader of his *Lectures on Preaching* can hardly fail to observe that his method of inculcation is that of frequent repetition of a thought in other terms and with varied illustrations. For instance, we find in a previous lecture this figurative reiteration of his idea that a preacher must be a man of light who shall *unfold some truth* to his auditory:

> The function of the man of light is to unfold some truth. He is the man who enlarges our sphere of knowledge [which feat is of course accomplished only by the unfolding of some truth], and sheds new light upon the dark places of the world or of ourselves [thus permitting us to see what we had not seen before, in other words, unfolding some truth]. He is Columbus, increasing our knowledge of the geography of the globe [and thus unfolding some truth]. He is Newton, giving us clearer light respecting the order of the universe [thus unfolding etc.]. He is Harvey, disclosing to us something fresh concerning the constitution of our bodies and making us understand ourselves the better. In like manner the preacher must have a message which brings light to the minds of men.

Columbus, Newton, Harvey—these are rhetorical pegs upon which to hang reiterations, in the form of illustrations, of the way in which we may view men of light, such as the preacher himself must be. Continuing his discourse on the personality of the preacher, the bishop advises:

> "Be yourself." There is a self-confidence which is evil, but there is a self-confidence which is good. It is good when it is the expres-

sion of a desire just to be ourselves, and to be none other than ourselves. This is not evil, for it is compliance with a simple and divine order. Everything expresses itself according to its own order. It is the tendency of every organism to build itself up according to its own type. The ambition or effort to be other than self ends in disaster and confusion. The primrose should be content to be a primrose, and not try to rival the rose. The willow with its supple branches has its place in nature as well as the firm unyielding oak. It is a safe rule never to violate nature. Be yourself; and never let admiration for another's gifts betray you into the folly of copying that which is another's. The men who have succeeded have invariably recognized this principle. "I shall not preach like them," said Massillon after hearing the great preachers of his day. He had his own natural bent. David will not wear Saul's armor. It is usually only an ass that ventures to put on the lion's skin; but it is perhaps more pitiable when the lion stoops to wear the skin of an ass. . . . .

There is further illustration of the axiom, "Be yourself", but this will content us. And there is very much further illustration of the bishop's method of inculcating his views by means of repetition, in his highly interesting volume, but limitations of space forbid further quotation from it here.

The method of clarifying and enforcing a truth by means of reiteration is excellent pedagogy—and a preacher is a teacher. It is significant of the bishop's appreciation of the value of the method, that he should employ it so constantly when addressing, not an ordinary congregation, but a body of men who were being trained to become preachers themselves and who might reasonably be conceived of as men of some discipline in thinking and therefore in concentration of mind. Why should they need so much repetition of the same thought in varied forms of expression?

The reason must be that, in general, repetition of a truth is desirable, and especially so if it be a truth in the moral order. It is in that order particularly that we are subject to "darkness in the understanding, weakness in the will, and a strong inclination to evil." It results that *Nunquam satis dicitur quod nunquam satis discitur.*

The value of identical repetition in a sermon was pointed out in a previous paper, and the force it can have both on the mind and on the memory was illustrated by a preacher's use of *"et mortuus est"* in a certain retreat given to seminarians.

Doubtless the mere recurrence of the phrase in the fifth chapter of Genesis, closing in such few words the earthly fates of the patriarchs who had lived for hundreds of years, has its good effect upon any thoughtful reader of that chapter. The gentle Leighton, Archbishop of Glasgow in the seventeenth century, tells of a man who, hearing that chapter read in a church in Glasgow, was converted through the constant recurrence of the phrase, "And he died." It is not a Catholic illustration, indeed, but it reminds us of the effect which a sight of the dead face of the Empress Isabella had upon Francis Borgia, admirable though his previous life had been for piety and splendid virtues: "Ad Granatense sepulchrum Isabellam imperatricem cum detulisset, in ejus vultu foede commutato, mortalium omnium caducitatem relegens, voto se adstrinxit, rebus omnibus, cum primum liceret, abjectis, regum Regi unice inserviendi." For our purpose, we may consider "relegens" the emphatic word in this statement. The Saint had indeed read of how the figure of this world passeth away. He read the story again in the horribly changed features of his dead sovereign. We can fancy a solemn playing upon the word *relegens*. Repetition accomplished what had been denied to reading.

The repetition, in this case, was not identical. It was varied. The same ancient lesson was again uttered, but now in a different form. It seems that the disciples of St. John the Evangelist became at length weary of his constant repetition of the counsel, "Little children, love one another". Lesser preachers assuredly may feel the need of variety. St. John could speak with most unusual authority to those who questioned him: Magister, quare semper hoc loqueris? The aged Saint *respondit,* says St. Jerome, *dignam Joanne sententiam: Quia praeceptum Domini est; et si solum fiat, sufficit.*

A most appealing example of varied repetition is afforded by the three parables of our Lord in the fifteenth chapter of St. Luke. Noting how the publicans and sinners drew near Him without rebuke, say rather with kindliest welcome, the scribes and pharisees were scandalized and murmured great protest. Our Lord answers them in the parables of the Lost Sheep, the Lost Groat, the Prodigal Son. All three, for His present purpose, sufficed. The lesson of joy over the return

of the sinner was not merely stated so as to be understood, but repeated so as to be remembered. Minds were enlightened, memories were impressed.

The principal purpose of repetition is ordinarily to enlighten the mind. Arguments are brought to bear as various in appearance as the ghosts that visited Richard III in Shakespeare's play, but—again like the ghosts—to produce a single cumulative effect. Stanhope argues, in his *Life of Pitt,* that the man in the street (as the ordinary mortal is styled to-day) needs this kind of rhetoric to convince him, and that the public speaker must remember this, as did Pitt:

> If, as is alleged, he was wont to repeat the same thoughts again and again in different words, this might be a defect in the oration, but it was none in the orator. For, thinking not of himself, nor of the rules of rhetoric, but only of success in the struggle, he had found these the most effectual means to imbue a popular audience, almost imperceptibly, with his own opinions. And he knew that to the multitude one argument stated in five different forms, is, in general, held to be equal to five new arguments.

It is interesting to find Jeffs, in his *The Art of Sermon Illustration,* using this device, perhaps unconsciously, in the effort to show that illustrations from common life should be made interesting to one's hearers:

> An artist will paint a bit of commonplace country landscape in such a way that everybody who sees his picture will wonder that they never saw in the bit of country the beauty and significance with which the artist has invested it. He will paint a portrait of some child whom nobody but its mother had ever distinguished from a crowd of children, and when we see his picture we understand why Jesus took the children into His arms and blessed them. He will paint some weather-worn old fisherman or farm laborer, or some grannie with withered cheeks and furrowed brow, and in his pictures of the soil and the man of the sea we shall have symbols of the dignity of the toil that wrings from the soil and the sea its harvest for the food of man, and the picture of the grannie will touch and soften the heart. . . .

In his work entitled *Preachers and Preaching,* Gowan quotes, through three long and closely printed pages, from a sermon by Beecher, in order to illustrate a method of repetition which enforces a lesson again and again but without begetting

weariness or tedium. The whole matter is one of rhetorical expedients, and we may make leisure to read Gowan's comment upon the method:

> Here then is a considerable portion of a sermon taken up simply in explaining the meaning of the term "Hatred", as it is used in the passage of Scripture he selected as a text. It is all repetition from the first statement, and yet it cannot be said to be tedious. I have no doubt that those who heard it were interested, as I was when I read it; but Beecher could not have sustained the interest, were it not that he was such a master of illustration. Instead of a philosophic definition, he gives a number of descriptions, which explain the meaning he attaches to the term "Hatred", as used in the text. For explanatory purposes he uses a number of comparisons: (1) Gold and copper coins; (2) The well-bred horse, and the roly-poly farm-horse; (3) The mansion and the log-cabin; (4) The paintings of the great masters and those by young and unknown artists; (5) The great American Generals and other men of no reputation; (6) The Lord Jesus Christ and the ordinary father and mother.
>
> This is Beecher's method, and it looks very much like pile-driving. He is not satisfied with instituting one comparison, and then passing on to something else; he strikes blow after blow until he thinks that his mental and moral pile is driven well into the mind. This may not be considered artistic, and I have no reason to suppose that Beecher ever had any ambition to pose as an artist in literature; but it is effective, and it is preaching, and Beecher knew how to preach. By adopting this method he generally succeeded in producing conviction, and he gave his people something to remember. Not only was this Beecher's method, but it was also the practice of many of the great orators. Fox and Burke were particularly given to repetition.

It is under the head of Illustrations that Gowan considers repetition, noting that Burke "came round to the point he wanted to drive home, again and again, like a recurring decimal; and for this purpose he used a large number of historical examples and parallels", and warning his readers that "it is not possible to go on repeating a point, and thereby enforcing it upon the mind, without becoming tiresome, except by the skillful use of illustrations."

Repetition is not mere diffuseness, like Dr. Johnson's couplet:

> Let Observation, with extensive view,
> Survey mankind from China to Peru—

which was not ridiculed without a fair basis of fact by the critic who translated into prose: "Let Observation, with extensive observation, observe extensively!" Nor, since we are not speaking here of a rhetorical figure but of an oratorical expedient, will the joker counter the declaration that "Shakespeare never repeats" with a citation of Richard's cry: "A horse! a horse! my kingdom for a horse!"

As a defense against the joker, nevertheless, it may be stated with all seriousness that the great poet is not necessarily a model for a homiletic imitation. The successful pleader at the bar would be more appropriate. He wishes to gain the verdict, and is willing to repeat the same contention a dozen times, but if possible in a dozen different ways, until the vacant look on every juror's face is replaced with a gleam of intelligence and a glow of sympathetic appreciation.

The preacher is at a disadvantage here. He cannot come quite as close to his jurors as the lawyer may physically do. He cannot see if vacuity is followed by sudden appreciation of the argument. Moreover, his jury is far more numerous, less dispassionate (for in one aspect of the case they may be compared to the criminal in the dock), and mayhap less interested. This is the jury from which he expects a verdict—against themselves.

His task is not an easy one. His address to the jury should not, therefore, be subject to the rhetorical requirements governing lectures or essays. The lecturer may consume an hour or more in presenting a subject which he is permitted to choose spontaneously because of its general interest or present appropriateness to time and place and issue. He ordinarily has his audience "with him," because they go with anticipative pleasure to hear him. And as this audience expects entertainment as well as information, it is usually not very critical about the relevancy of anecdotes or illustrations, provided only that these do offer entertainment. Similarly, the essayist has an advantage over the preacher, since the force of an argument can be perceived by a leisurely meditation on the part of a reader, whereas the listener cannot request the preacher to repeat what has not been fully understood, to explain just how an anecdote or illustration should be considered as clarifying a contention, to meet a difficulty only half-formulated in the mind of the hearer.

Such considerations as these may not be inadvisable when we try to estimate the value and the danger of repetition in sermons. It may be noted, first of all, that although the adage, *Repetita juvant,* will apply to repetition both *of* sermons and *in* sermons, the two things are distinct. Repetition of a sermon does not alter its original rhetorical quality. The same cannot be said for repetition within a sermon. The pleader at the bar, the parliamentarian, the political orator, recognize this distinction. The speech that reads well is ordinarily not the kind of speech that gains its object, for in order to succeed it will indulge in much repetition, in generous diffuseness of expression in order to permit of easy comprehension by minds which conciseness would only confuse, and perhaps in illustrations which a classical or academic taste would hardly tolerate. The preacher, accordingly, must not conceive of his task as lecturers or essayists would conceive of theirs. In composing his sermon, the preacher will rather think of the congregation as a jury whose verdict he seeks, as an opposition party whose objections he will informally seek to remove or overcome, as an indifferent crowd whose attention he must try to get and retain, and whose good will he must try to conciliate.

The preacher is really a pleader at the bar. This is the substance of certain remarks made to the Rev. Charles Finney by a judge of the Supreme Court. I quote from Gowan (page 102):

"Ministers", said he, "do not exercise good sense in addressing the people. They are afraid of repetition. They use language not well understood by the common people. Their illustrations are not taken from the common pursuits of life. They write in too elevated a style, and read without repetition, and are not understood by the people. Now if lawyers should take such a course, they would ruin themselves and their cause. When I was at the bar, I used to take it for granted, when I had a jury of respectable men, that I should have to repeat over my main positions about as many times as there were persons in the jury-box. I learned that unless I did so, illustrated, and repeated, and turned the main points over — the main points of law and of evidence—I should lose my cause. Our object, in addressing a jury, is to get their minds settled before they leave the jury-box; not to make a speech in language but partially understood by them; not to let ourselves out in illustrations entirely above

their apprehension; not to display our oratory and then let them go. We are set on getting a verdict. Hence we are set on being understood. We mean to convince them; and if they have doubts as to the law, we make them understand it, and rivet it in their minds. In short, we expect to get a verdict, and to get it upon the spot; so that when they go to their room, it will be found that they have understood us, and that they have been convinced by the facts and arguments. If we do not thus take pains to urge home every thought, and every word, and every point, so as to lodge it in their convictions, we are sure to lose our cause. We must overcome their prejudices; we must overcome their ignorance; we must try to overcome even their interest, if they have any, against our client. . . .

Of course, the comparison must not be pushed too far. It is impossible for a preacher to inspect the faces of a congregation numbering between five hundred and one thousand people, and to run over his main points again and again until every face in such an auditory shows the gleam of appreciative sympathy, until he has removed from every face what Emerson styled "the authentic sign of anxiety and perplexity" (namely, I suppose, that contraction of the brows commonly called a wrinkle!). If he preaches extempore (with, of course, sufficient preparation of his theme, his arguments, his illustrations, his exordium and peroration), he will doubtless perceive here and there an auditor who is still unconvinced, and he will labor to convince such an auditor. Instead of doing this, he may follow the practice of Arago when lecturing on a scientific subject, and pick out a dull, low-browed type of humanity, on whom he will fix his gaze with exclusive attention, as if he were the only person present, and if intelligent appreciation appears there, the preacher may fairly conclude that every one present has also understood the point debated.

If, on the other hand, the preacher has memorized a sermon, he should have written it with a very varied auditory—intelligent, dull, alert, slow—in his mind's eye, and repeat his argument, in varied forms, to satisfy several types of hearers. If the sermon has been thoroughly memorized, he may depart from the expression of the manuscript at times in order to convince some evidently perplexed person.

It follows that a successful sermon will probably not read well. The reader looks for conciseness in a well-written com-

position, but the orator has labored under the present necessity of diffuseness in the interest of easy intelligibility, for only exceptional minds will follow a compressed style with understanding. Conciseness, as Lord Brougham remarked, must be sacrificed to clearness: "The expansion, which is a merit at the moment of *delivery,* is turned into a defect when a speech is *printed.* What before was impressive seems now to be verbose, and the effect is diminished in much the same proportion as originally it was increased. It was for some such reason that Fox asserted that if a speech read well, it was a bad speech. No Athenian audience could have followed Demosthenes in the condensed form in which his speeches are printed." And Fox advised a certain advocate not to fear repeating observations which were material. In a similar case, Johnson told Boswell to "say the same thing over and over again in different words", for some point may be missed in a moment of inattention. It is clear that a sermon which repeats the same thing over and over again will not read well.

These are not the principal dangers in homiletic repetition. Gowan reminds us that "there are, of course, certain reservations to be made in regard to repetition:

> When I say that a truth must be driven into the mind by repetition, I do not mean that a man must confine himself to a small number of truths, and keep on eternally reiterating them. We must not get into ruts. The advantage of repetition is found when the same thought, or principle, is repeated in various forms in the same sermon.
>
> There must, if there is to be any interest maintained in our preaching, be variety as well as reiteration. We must guard against tediousness. There is hardly anything that produces tediousness so soon as repetition. When a man has got nothing to say, and he tries to say it; when he pumps vigorously, and cannot bring up any water, because the well is empty, it is then that people become impatient; it is then that the preacher becomes tedious. But when a man has got something to say that is worth saying, and some little ingenuity is manifested in his way of stating it, it is surprising how much repetition a congregation will endure without being wearied.
>
> We cannot present fresh thoughts in *every* sermon. It cannot be done by the ablest men in the ministry. But there can be fresh arrangements, and various points of view. We have, so to speak, in our minds so many principles which we bring into use in our preaching; and these have to be used over and over again, as the letters of the alphabet have to be used in fresh combinations and varieties.

If we don't repeat, we make but little impression; and if we do repeat, we are in danger of being tedious, and wearying the people.

What then are we to do? We must strive to repeat without being tedious. Tediousness is the most fatal of all faults, and the only way to prevent tediousness is to *vary the illustrations*. . . . With a little attention, it will be found possible to say only a few things in a sermon, and yet to say them in many different ways. When we have learned this secret, we have learned the secret of effective exposition.

My apology for such a long paper and for so many generously large quotations must be the fact that the subject of repetition in sermons has received little or no attention in many works on preaching.

H. T. HENRY

Washington, D. C.

"CULTUS DISPARITAS" OR "PRIVILEGIUM PAULINUM"?

THE following matrimonial case had as an initial peculiarity the fact that, whilst it appeared certain that the marriage in question was annullable, yet it was not clear whether solution should be attempted on the ground of *impedimentum disparitatis cultus* or through the *privilegium paulinum*—all on account of the slender evidence available in regard to the lady's baptism. The case was finally argued and adjudicated along the line of *impedimentum disparitatis cultus*.

Incidentally the preliminaries of the case showed once more how insistent a pastor must be upon adequate proof of the death of the partner in a previous matrimonial alliance before allowing a second marriage. In this case Mr. Harnt, the petitioner, was positive that his former wife (from whom he had been divorced and separated for over twenty years) was dead. He had been informed of this by an old-time companion whom he met accidentally while traveling, who, it seemed, had been at or knew of her funeral. Investigation showed that this witness was no longer alive. After it was concluded that the former Mrs. Harnt must have died in a certain city or thereabout near to such date, the vital records of that county were searched for a period of five years both before and after the conjectured time of her death. No trace.

Of course, the lady might have died in many a county. Then newspaper advertising was resorted to, asking for information of the death or whereabouts of the lady. These advertisements were at first published in the local journals of towns where the presumed deceased might possibly have had relatives. There were no replies except some by estate-snooping lawyers. Thereupon, at considerable expense, the same advertisement was inserted in two metropolitan journals of practically national circulation. The results were that from a far-distant region there came an indignant script from the remarried Mrs. Harnt, as well as a canny letter from a near relative of hers. The dead had come unwelcomely to life,—necessitating full examination and trial of the previous marriage.

With the permission of the court of jurisdiction and of the petitioner a replica of the brief in this case, containing the facts, the gist of the testimony, and the argumentation, is given below, so that perhaps it may be of assistance to others who have parallel cases to present to a matrimonial court. All proper names, dates, and other identifying notes are of course fictitious.

LIBELLUS SUPPLICATORIUS Rev.mo Ordinario Tarsensi necnon eius pro Causis Matrimonialibus Tribunali porrectus ex parte D.ni Philippi Harnt ad petendam declarationem nullitatis sui cum Iulia Claff matrimonii ex capite disparitatis cultus.

I. FACTI SPECIES.

Orator, D.nus Philippus Harnt, domicilium nunc habens apud Alam, Uvada, in dioecesi Tarsensi, ubi commercio occupatur, natus est in civitate Calden die 19 Februarii 1874, ac sine baptismo vel religione est educatus. Die 3 Iulii 1896 apud Stevens, Minla, matrimonio civili duxit quamdam Iuliam Claff, cum ambo aetatem civilem nondum attigissent. Praematurum matrimonium infelicem habuit exitum. Post aliquot enim annos mulier a marito discessit (versus 1900). Postea, cum divortium civile obtinuisset, ipsa altero matrimonio iuncta est cuidam Henrico Dorty,—quocum etiam in hos dies vitam maritalem agit apud Lerins, Olta, nullis intercedentibus postea cum priori marito Harnt relationibus.

Anno 1925 vergente dictus Orator Harnt cum sacerdote catholico conversationes iniit; deinde instructiones de fide percepit; ac denique die 15 Martii 1926 in ecclesia Divini Infantis apud Canton, Idpa, baptizatus est absolute et in ovile catholicum receptus.

Nunc vero, cum dictus Orator cogitaret ducere quamdam viduam catholicam optimae famae, obstat huic unioni prius illud matrimonium cum Iulia Claff adhuc superstite.

Factis autem diligenter perquisitionibus circa originale Harnt-Claff matrimonium inventum est quod tempore illius contractus, scilicet die 3 Iulii 1896, etsi Orator Harnt nondum erat baptizatus, ipsa Iulia Claff iam ab ungunculis baptismum receperat per aspersionem a quodam ministello peregrino qui tempore debito formam praescriptam pronuntiavit, etsi eius tum nomen tum secta ignoratur.

II. Ius quod Attinet.

Iam vero matrimonia contracta ante diem 19 Maii 1918 diiudicanda sunt ex iure veteri prout scilicet existebat ante promulgationem Codicis. Eo autem tempore impedimentum dirimens disparitatis cultus afficiebat etiam matrimonia mixta acatholicorum,—ea scilicet matrimonia in quibus una pars erat non-baptizata et altera baptizata in aliqua secta haeretica. Tale erat matrimonium Harnt-Claff. Quare valido matrimonio inter Philippum Harnt nondum baptizatum et Iuliam Claff baptizatam in aliqua secta haeretica obstabat impedimentum dirimens et haud dispensatum disparitatis cultus,—ex quo capite dictus Orator Harnt nunc petit ut illud matrimonium declaretur nullum.

III. De Baptismo, vel secus, Partium.

D.nus Philippus Harnt ex proprio testimonio tempore non suspecto dato non erat baptizatus ante suam in gremium ecclesiae receptionem die 15 Martii 1926, quando absolute baptizatus est. Testimonium suum iuramento firmatum inter testimonia acclusa habetur.

Quoad Iuliam Claff, multae difficultates intercesserunt antequam stabiliretur eam esse baptizatam. Ipsa enim et parentela ipsius, omnes acatholicae, in locis dissitis degunt atque valde hostiles sunt D.no Harnt. Attamen sequentia nihilominus variis modis extracta sunt testimonia:

D.na Frieda Klems, soror Iuliae Claff, degens in civitate Halbert, Cola, litteris rogantibus quid de sororis baptismo sciret respondit inter alia non ad rem (sub die 10 Maii 1926):

". . . . . Soror mea D.na Dorty baptizata est in parva ecclesia seu potius missione quando adhuc parvula erat ('when she was a little girl'). Illa missio ibidem non amplius habetur, et revera plus quam triginta annos deest, ita ut archiva illius ecclesiae inveniri nullo modo possint. Eo in loco non erat alia quam protestans ecclesia."

Hoc testimonium nonnihil cum adhuc desiderandum reliquisset, interventio curiae Halbertensis rogata est, ut amplificaretur. Ex auctoritate Ordinarii Halbertensis Rev.dus D.nus. F. Boudreaux Defensor Vinculi misit quamdam mulierem Dorotheam Wells nomine quae personaliter submitteret dictae D.nae Klems quaestionarium bene praeparatum de sororis baptismo, ut illa responderet per ordinem et postea subsignaret. At illa renuens subsignare oretenus tamen respondit. Responsa huiusmodi postea scriptis mandata sunt et de eorum authenticitate iuramentum praestitum est a dicta Dorothea Wells coram notario publico, sub die 4 Augusti 1926. Tenor quaestionum et responsorum sequens fuit:

" Die 20 Septembris 1926 ego infrascripta interrogavi dictam D. nam Fredericam Klems in domo sua de baptismo sororis suae Iuliae Claff nunc venientis nomine D.nae Dorty.

Q. Quando baptizata est? R. Ut valde parvula.
Q. Ubi baptizata est? R. In civitate Malden, Mela.
Q. A quo et in qua secta? R. A ministello peregrino—nescitur eius affiliatio.
Q. Qua forma? R. Ille ministellus aspersit eam aqua simul dicens: 'Ego te baptizo in nomine Patris et Filii et Spiritus Sancti.'

Domina Klems has notitias habuit a matre, D.na Claff, quae hic non deget."

Et hoc testimonium concordat cum iis quae iam antea a dicto Rev.do. D.no F. Boudreaux relata erant in eadem investigatione, in litteris sub die 9 Augusti 1926 datis:

" D.na Klems . . . . nolit scripto respondere quaestionario quod praeparasti. Attamen sequentia edixit: Ipsius soror Iulia Claff,

nunc appellata D.na Dorty, baptizata est ut valde parvula apud Malden a quodam ministello peregrino cuius secta ignoratur. Ipse eam aqua aspersit et debito tempore adhibuit formam necessariam. Etsi D.na Klems nolit testimonium iuridicum exarare, credo quod supra allata accipi possint ut vera."

Ipsa Iulia Claff bis rogata per litteras ut communicaret quae de suo sciret baptismo, nihil respondit. Et quamquam ampliora testimonia petita sunt, usque in hunc diem nihil plus receptum est.

IV. De Valore Baptismi Iuliae Claff Collati.

Cum obiici possit dubium esse baptismum Iuliae Claff utpote per aspersionem collatum, liceat sequentes facere observationes. Ecclesia expresse agnoscit validitatem baptismi per aspersionem collati, in Can. 758: " . . . Baptismus valide conferre possit . . . aut per aspersionem." Et si aqua aspersa cutem vel crines tantum tangit quin fluat, baptismus—quamquam dubius et sub conditione iterandus—*non est certo invalidus* (Cfr. Noldin, *De Sacramentis,* ed. 1920, p. 68).

Ad casum notandum venit quod validitas baptismi collati non indiget tali ac tanta probatione in diiudicandis causis matrimonialibus quam si agatur de receptione vel iteratione sub conditione ipsius sacramenti. Hoc enim in casu validitas collati baptismi ponenda est extra omne dubium,—cum sit necessaria necessitate medii ad aeternam salutem. In causis vero matrimonialibus talis necessitas non obtinet. Criteria igitur sive probationes validitatis prioris baptismi requisita ne interetur sacramentum etiam sub conditione, non requiruntur in causis matrimonialibus.

V. Quid si ille Baptismus sit Dubius?

Dato et non concesso quod Iuliae Claff baptismus sit dubius, nihilominus contenditur eum per iuris praesumptionem suffecisse ad invalidandum illius cum Philippo Harnt infideli matrimonium quatenus ab ecclesia irritatum ob aequaliter praesumptum impedimentum dirimens disparitatis cultus. Nam in ordine ad matrimonium baptismus quilibet et qualiscumque semper praesumitur validus donec contrarium probetur. Hoc elucet ex decisionibus Sacr. Congregationum sub veteri iam iure datis. Ita S. Officium sub die 17 Nov. 1830 (*Collectanea de Prop. Fide,* n. 821) respondit:

"1. Quoad haereticos quorum sectae ritualia praescribunt collationem baptismi absque necessario usu materiae et formae essentialis, debet examinari casus particularis.—2. Quoad alios, qui iuxta eorum rituale baptizant valide, validum censendum est Baptisma. Quod *si dubium persistat,* etiam in primo casu, *censendum est validum Baptisma* in ordine ad validitatem matrimonii."

Obiicienti quod responsum citatum dicit baptismum dubium validum esse censendum "in ordine ad validitatem matrimonii," respondebitur quod, contrariorum cum sit eadem ratio, in dubio praesumptio quae valet pro valebit simul et contra matrimonium. Sed hoc principium de baptismo praesumpto iam clarius indicatur alibi. Die enim 9 Sept. 1868 idem S. Officium sequentibus quaesitis ut sequitur respondit (*Collectanea de Prop. Fide,* n. 1334):

"1. Utrum, in casu dubii de valore baptismi, qui ita baptismum dubium acceperunt, in iudicando de aliis difficultatibus, v. g. circa matrimonium, iaponenses ut christiani, vel adhuc ut infideles considerandi sint.

"2. Utrum si dubium de valore baptismi remaneat, et S. Congregationi solvere dubium non visum sit opportunum, de his qui sic dubie baptizati sunt, in rebus quae ad matrimonium spectant, ac si vere et valide baptizati fuissent iudicandum sit, vel non.

"*R.* Ad 1. Generatim loquendo, ut christiani habendi sunt ii de quibus dubitatur an valide baptizati fuerint.

"*R.* Ad 2. Censendum est validum baptisma in ordine ad validitatem matrimonii."

Eadem iurisprudentia universalius statuitur in responso eiusdem S. Officii sub die 14 Iulii 1880 dato (*Collectanea de Prop. Fide,* n. 1536):

"1. Matrimonium dubie baptizati cum non baptizata estne validum?

"*R.* Ad 1. Matrimonium esse habendum ut invalidum ob impedimentum cultus disparitatis."

Prosequens hanc doctrinam ulterius idem S. Officium declaravit die 4 Februarii 1891 (*Collectanea de Prop. Fide,* n. 1746):

"Qui valide aut *dubie* baptizati fuerint, ii subsunt impedimentis etiam iure ecclesiastico dirimentibus. . . . At fieri potest ut una pars

valide *aut dubie,* altera vero invalide baptizata fuerit. Hoc in casu eorum matrimonium *nullum* erit ob cultus disparitatem."

Denique, et praecise huic Harnt-Claff casui accomodatum, citandum venit responsum S. Officii mense Decembri 1872 datum (*Collectanea de Prop. Fide,* n. 1392) :

"Utrum baptismus dubius censendus sit validus in ordine ad matrimonium etiam in eo sensu, quod invalidum sit matrimonium inter haereticum dubie baptizatum, et infidelem, propter impedimentum disparitatis cultus?—*R.* Affirmative."

Rescripta citata legi possunt etiam apud C. Augustinum, O.S.B., in opere cui titulus *Commentary on the New Code,* t. V, pp. 445-446, et 145 (ed. 1923). Ibidem quoque proponuntur regulae concordantes ad solvendos huiusmodi casus.

Obiici autem possit superallatum principium de baptismo dubio relate ad matrimonium non consonare cum iis quae dicta sunt in novo iure Can. 1070:

"1. Nullum est matrimonium contractum a persona non baptizata cum persona baptizata in Ecclesia catholica vel ad eandem ex haeresi aut schismate conversa.

"2. Si pars tempore contracti matrimonii tanquam baptizata communiter habebatur aut eius baptismus erat dubius, standum est ad normam can. 1040, pro valore matrimonii, donec certo probetur alteram partem baptizatam esse, alteram vero non baptizatam."

Respondendum venit, primo, quod totus ille canon respicit illa tantum matrimonia quorum una pars tempore contractus initi est "persona in Ecclesia catholica baptizata vel ad eandem ex haeresi aut schismate conversa," non vero matrimonia inter haereticum et infidelem. In secunda illius canonis sectione verba "si pars" se referunt ad praecedentia verba "persona non baptizata," id est, ad partem acatholicam in matrimonio mixto. Enimvero si verba "si pars" intelligerentur de parte catholica, sequeretur absurdum. Nam ea in interpretatione matrimonium contractum inter catholicum dubie baptizatum, et infidelem, censeretur validum secundum sectionem secundam huius canonis, dum in prima illius sectione matrimonium inter catholicum valide baptizatum, et infidelem clare nullum declaratur. Quae absurditas certo aliena fuit a mente legislatoris.

E contra, hic canon non solum prosequitur sed et confirmat doctrinam supra allatam circa baptismum dubium in ordine ad matrimonium, dum indicat quod, si quae "pars tanquam baptizata communiter habebatur aut eius baptismus erat dubius" nihilominus huius matrimonium cum parte baptizata quidem censendum est validum,—cum parte vero certe non baptizata, nullum ex pari ratione. Praesumptio iuris quae valet pro, debet et contra valere pro alia parte. Canon igitur 1070 novi iuris quin contradicat potius confirmat positionem superius statutam.

* * *

Hisce omnibus perpensis concludendum videtur matrimonium Harnt-Claff, utpote contractum ante diem 19 Maii 1918 inter Philippum Harnt eo tempore infidelem, et Iuliam Claff haereticam quae certo baptismum receperat etsi de huius validitate argui possit,—fuisse atque esse invalidum ob impedimentum dirimens disparitatis cultus quo etiam haeretici eo tempore tenebantur si ipsi vel saltem dubie baptizati erant.

Neque ex parte civilis potestatis aliqua molestia timenda est ex tali huius Tribunalis sententia, cum iam ab annis Iulia Claff divortium civile obtinuit (cuius transcriptum accluditur), immo ipsa dudum secundas nuptias cum alio ingressa est viro.

Quare Orator D.nus Philippus Harnt enixe petit ut ab Ordinario Tarsensi eiusque Tribunali Matrimoniale declaretur nullum suum cum Iulia Claff matrimonium, ita ut ipse secura conscientia procedere possit ad novas nuptias cum muliere catholica contrahendas.—Quam faveat Deus petitionem "ut Ecclesia aedificationem accipiat."

The final brief was presented in duplicate, one copy being for the Bishop, the other for the convenience of the Defensor Vinculi. Besides the full originals of the testimony alleged in the brief, there were appended: (1) the addresses of all the interested persons; (2) baptismal certificate of Mr. Harnt; (3) certificate of marriage of Mr. Harnt to Miss Claff; (4) affidavit of Mr. Harnt swearing to his not having been baptized at time of his marriage to Miss Claff; (5) copy of decree of Harnt-Claff civil divorce; (6) power of attorney in the matter for the one pleading Mr. Harnt's case. On account of the difficulty of obtaining certain evidence the whole matter was

pending almost two years. However, once the available evidence, etc. was all in, the decision of the court of jurisdiction was prompt and in favor of the petitioner, "for nullity of the Harnt-Claff marriage because of the existing impediment of disparity of worship."

J. SIMON, O.S.M.

Caliente, Nevada.

THE CHURCH AND EXTRA-ECCLESIASTICAL CELIBACY.

I.

IN an article under the title of "The Disappearing Irish in America,"[1] I called attention to the fact that there is a definite reduction in the birth rate among the Irish in this country which is bringing about a corresponding reduction in our Irish population. This is not due so much to the fact that the Irish have small families, but to that other fact that there is a distinct tendency among the Irish in America to put off marriage until late in life or not to marry at all. This reduces the birth rate quite as effectively as the small family does. Some five years ago I wrote for *America* a series of three articles in which I called attention to the fact that from my own knowledge of several hundred families who represented what might be called successful Irish immigrants in this country, the Irish were in process of disappearing. It was not a mere theory nor a purely personal opinion. I consulted a large number of friends, many of them priests, a few of them bishops, some of them even archbishops, who from their own experience were quite ready to agree with me that there was a much smaller number of the descendants of Irish families in the third and fourth generation in this country than ought to have been expected.

Professor Oldham, professor of National Economics of Ireland, at University College (under the charge of the Jesuits), Dublin, in commenting by anticipation in an article in *Studies* for September 1925, on the Irish census which has just been taken, called attention to some striking peculiarities of the population of Ireland which the coming census might perhaps help to explain. "The proportion of the sexes is amazingly

[1] *America*, 1 May, 1926.

different from that of all old European populations; the celibacy of our people, the lateness of the few marriages that do take place are without parallel anywhere; the extraordinary degree of masculinity in our birthrate is a peculiar conundrum; our emigration has features unlike the emigration that goes on elsewhere." The statistics of the last census are very striking on these points. For instance, at the age of twenty-five less than five per cent of the men are married, though slightly more than thirteen per cent of the women have become wives. Up to the age of thirty-five less than thirty per cent of the men are married and considerably less than half the women have entered the married state. By the age of forty-five only somewhat more than fifty-six per cent of the men are married and sixty-three per cent of the women. At these latter ages, of course, there is comparatively little chance for women to become mothers and if they do the family will consist of but very few children.

To put the situation of marriage in Ireland in round numbers: at the age of thirty-five nearly three-fourths of the men in Ireland are unmarried and over one-half of the women. No wonder Professor Oldham was impelled to declare that, "The celibacy of the Irish people and the lateness of the few marriages that do take place are without a parallel anywhere." What is thus true of Ireland is exemplified also over here in America, and the result is the situation that I speak about as "the disappearing Irish".

Since writing the article on "The Disappearing Irish in America" I have had letters from and talks with a number of clergymen on the subject. What surprised me was to find many of them of long experience in this country, some of them monsignori and bishops of other races than the Irish who are very much inclined to think that in our time there is a definite tendency among the Catholic population generally or at least of the descendants of the western races of Europe to marry less than do those who are not Catholics. Some of them are persuaded that the influence of the Irish constituting the backbone of the Church in this country ever since the great immigration after the famine set in, has had much to do with this social factor so unfavorable for the Catholic population of this country. Some of these, more than a little alarmed at the

trend of things as they think they see them, have urged me to write on the subject to the purport that perhaps there is an unfortunate tendency to emphasize the place of celibacy in life generally among Catholics and thus increase the number of celibates beyond what they would otherwise be. Some of my clerical friends have even suggested that I should hint that there ought to be definite encouragement of matrimony in sermons and instructions particularly by pastors and missionaries. One good priest of foreign extraction went so far as to say to me that I should say that sermons should be preached regularly inculcating the duty of marriage for those who had no vocation to the religious life or to the priesthood.

That is the last thing in the world I should want to do. It is a matter of Church policy which of course must be left entirely to priests and bishops and other church authorities. It may be of interest however to have before them some of the conditions that are at work influencing unfavorably the growth of the Church in this country. We have heard a great deal recently of the leaks which have reduced membership in the Church from what it might have been, because of lack of priests and churches and the failure to take care of the immigrants in this country. Here however is an unfavorable factor of another kind which is manifestly quite as important and which I was inclined to think of as confined to the Irish; though now, on the authority of conservative clergymen of other nationalities, I can only think of it as affecting other peoples besides those born in Ireland or of Irish descent.

It has been noted that celibacy is particularly likely to be prevalent in families in which there are one or more members of religious orders or in which there is a priest, or particularly if there are two priests. One of my friends has suggested that the more nearly related families are to the episcopate the more likely there are to be some of these voluntary celibates, so that families closely related to bishops have a very definite tendency to die out. The clergyman who made this remark had taken pains to look up more than a dozen such families here in the United States where this characteristic was marked. Personally I have been inclined to doubt whether what he noted represents more than that extraordinary tendency to celibacy which has been found to exist both among the Irish

at home and here in America, This certainly will account for a good deal of the tendency for families with clergymen in them to be vanishing quantities, because there are a great many other families unrelated to the clergy in which the same tendency may be noticed. The whole subject is brought up because it deserves further study and it may help to throw a sidelight on some of the tendencies to the disappearance of Irish families in America.

For those who are at all familiar with modern discussions of eugenics—that is, of the effort to secure the birth of those who are most fit; for eugenics in itself has nothing to do as a science with the preventive methods of various kinds that are usually supposed to be connoted by the word—there is a good deal of talk with regard to the influence of celibacy as it exists in the Church in connexion with the religious and sacerdotal life. For instance, Professor Conklin of Princeton in his volume on *Heredity and Environment* in the chapter on "Control of Heredity: Eugenics" contrasts the unfortunate marriages that sometimes occur with the Church's blessing, with the celibacy of the clergy. He says: "There has been perpetuation of the worst lines (of the human race) through sentimental regard for personal rights, even when opposed to the welfare of society; and both Church and State have cheerfully given consent and blessing to the marriage and propagation of idiots and of diseased, defective, insane, and vicious persons." On the other hand he does not hesitate to say: "There has been extinction of the world's most gifted lines by enforced celibacy in many religious orders and societies of scholars." He thinks that this has been as serious a factor in injuring mankind as the "almost continuous wars which have taken the very best blood that was left outside of the monastic orders".

In a word, there is a very definite impression in the mind of thoroughly conservative biologists that celibacy has done harm in the physical sense to the race, though it may have done good from a spiritual standpoint. Professor Conklin himself has emphasized the value of good example and he deprecates in this same volume that doctrine of determinism or lack of free will which is so common a philosophy of the present day. He does not hesitate to say: "To hold that

everything has been predetermined, that nothing is self determined, that all our traits and acts are fixed beyond the possibility of change, is an enervating philosophy and is not good science for it does not accord with the evidence." He adds: "It is amazing that men whose daily lives contradict this paralyzing philosophy still hold it, as it were, in some watertight compartment of the brain, while in all the other parts of their being their acts proclaim that they believe in their powers of self-control." It is not from lack of philosophy then that Professor Conklin suggests the evils that accrue to the race from celibacy as practised in the Church, but because his attention is for the moment riveted on the physical rather than the spiritual side of human nature and he forgets how much the example of self-denial may mean in helping men to do their duty and teach the race self-control.

It is easy to understand that under the circumstances, since there is a definite question of celibacy producing certain unfortunate effects, or at least not encouraging all that is best from a physical standpoint, that the Church should as far as possible prevent the example of celibacy which she enjoins for the religious and the clergy from affecting others in the Church in such a way as to add to whatever social or racial disadvantage there is connected with celibacy. Otherwise there may be the growth of a feeling that the Church is not doing her full duty toward humanity and that she is so intent on another world that she is not making proper provision for happiness and development in this. The Church has, of course, actually been the producer of more happiness here on earth than any other institution. It is possible however that there may be misunderstandings of this activity, not because of the celibacy by rule and vow, but because of the celibacy practised by so many others besides those who are bound to it. In the light of that it is easy to understand Professor Conklin's expression: "The good of society demands that we reverse our methods of putting a premium upon celibacy among our most gifted and ambitious young men and women, and if monastic orders and institutions are to continue, they should be open only to the eugenically unfit."

Of course the Church has demanded exactly the opposite of this as a prerequisite for entrance into the religious life.

Only those who are physically perfect so far as the ordinary qualities of human beings are concerned are allowed to take religious vows.

There are other very interesting elements that enter into the question of celibacy in our time. We have witnessed the establishment of a number of Catholic colleges for women in our day by the various Sisterhoods, and it must not be forgotten that the higher education for women has tended to lessen the marriage rate very materially. Johnson has shown that ninety per cent of all the women in the United States marry before the age of forty, but that among college women only half that number have married at the same age. In a word, there is twice as much chance of a woman getting a husband if she is not a college graduate than if she is. Of course she may get the chance, but the statistics show that she does not take it.

It has also been noted that the more brilliant a college career a young woman succeeds in making for herself the less likely she is to marry, or if she does, she marries late and usually has very few children if any at all. The marriage and birth rate for instance of the women students who have been elected members of Phi Beta Kappa (the Greek letter fraternity which admits to membership only those who are leaders in their classes) is the lowest of all. This is true to a great extent among the men as well as the women, though it is more noticeable among the women. Professor Cattell, who was for many years the editor of *Science* and the *Scientific Monthly,* the weekly and monthly organs respectively of the American Association for the Advancement of Science, after a careful investigation of the marriage and family statistics of the graduates of colleges, declared that, "a Harvard graduate has on the average three-fourths of a son and a Vassar graduate only one-half a daughter to go back to replace them at their almae matres". If colleges and universities were to be limited in their acceptance of students to the sons and daughters of their graduates, they would be vanishing institutions.

Apparently it has always been true that whenever women have had an opportunity for the higher education there has always been a tendency to celibacy and to late marriages and small families among them. As the result of this the ups and

downs in interest in feminine education are sometimes explained on the score that the intellectual women after a time fail to replace themselves, leaving only the women who are very much less interested in the things of the mind to reproduce themselves, with a consequent diminution of interest in the higher education of women. Half a dozen times in the world's history there has been a very definite development of higher education for women always followed by a decline after a time and then a nadir of interest in the subject, until apparently there has gradually accumulated a certain number of women once more who are interested in the things of the mind rather than in the things of the body.

To say, as one sometimes hears said, that this is the first time that women have ever had an opportunity for the higher education is to ignore entirely the preceding periods of education in which women shared with the men the opportunity for whatever education there is. The women of the Renaissance were a striking example of this and the two great pioneer teachers of the Renaissance, Vittorino da Feltre and Guarino of Verona both insisted that women share the opportunities for the New Learning as well as the men and introduced the custom of affording it to them. In the old university days in Italy women received the higher education in nearly every department. At Salerno, in the first university of modern times, they were admitted even to the medical school and we have a number of degrees of doctor in medicine in the archives of Naples that were granted to women. In Bologna they taught law and mathematics and even anatomy.

During the interval between the early university period of education and that of the Renaissance, there occurred an almost completely negative phase of interest in feminine education. With the Renaissance there was a great reawakening of feminine educational interest, so that every nation in Europe made some provision for the higher education of women. Nothing is more amusing than the rather surprised air with which Prescott notes that most of the universities in Spain in the early sixteenth century had some women professors at them. This is the period of the educated women of the Renaissance so famous in Italy but also in France and England. Queen Elizabeth herself was rather well educated.

Lady Jane Grey under Sir Roger Ascham learned her classics very well and was much more interested in her studies, so she said at least, than in balls and routs and parties. Erasmus, who surely was a good judge in the matter, declared that Margaret More was so well educated as to be a very enjoyable companion for a scholar. In France the ladies of the court under Anne of Bretagne were deeply interested in education and this was true also of the court of Marguerite of Navarre.

In spite of this almost universal interest in higher education for women during most of the sixteenth century, another completely negative phase of interest followed in the seventeenth and eighteenth and early nineteenth century. As a result of this women were scarcely expected to know more than the three R's, about the middle of the nineteenth century, and comparatively little about them. There was practically no place in the United States in the early years of the nineteenth century where a woman could get an opportunity for a higher education. There were a certain number of finishing schools, as they were called, but not a few people are inclined to think that they were well named and that they finished whatever ambition for education there might be. They trained mainly in the arts of living, dancing and deportment, with a little fancy work. What a striking contrast there is between such education and the fact that three centuries before there were women professors at the universities in Spain. In the meantime, however, the Spanish women had lost their interest in education to a great extent, as had also the English women, so that it is not surprising to find that the English educational traditions transferred over here to America in the later seventeenth and eighteenth centuries had no hint of feminine interest in higher education among them.

Is this set of events, so remarkable in history, of great interest for two or three generations in higher feminine education and then an almost complete decadence of interest, a sociological or a biological matter? It seems to occur without those most affected by it being aware of the fact. It looks therefore like an inevitable biological tendency. It has been suggested that it can be best explained as the result of the celibacy which so often follows in the train of higher education for women, or at least of that lateness of marriage which

limits offspring to such a serious extent. In an article on "Feminine Education and Influence" published in the volume *Education, How Old the New,* I discussed this subject from this standpoint and suggested that in the course of time the intellectual woman is gradually eliminated, at least to a great degree, because she does not reproduce herself, and the domestic woman who is dominant in the race supplants her. After a time however there is a gradual accumulation of the intellectual women once more, for they represent the recessives. Among large numbers of female children some of them will always have special intellectual interests and because of their powers of leadership they come to dominate the femininity of their time once more after a series of generations have passed.

While marriage is among the graduates of women's colleges comparatively so rare, it has been noted that it is much more frequent in the coëducational institutions. The marriage rate among "co-eds" rises so as to be about equal to that among the women of the general population of corresponding age. In a word, the graduate of a coëducational institution is not handicapped for matrimony by her education. She has just as much chance of getting married as her uncollegiate sister. This is very interesting and is evidently due to the fact that, if young people during the particularly susceptible ages (between eighteen and twenty-five) are thrown much into each other's company, they will almost inevitably marry or at least marriages are sure to occur among them averagely.

It has been noted moreover that the students of coëducational institutions are particularly prone to make what are known as "alphabetical" marriages, that is to say they marry those to a very great extent whose names begin with letters in the alphabet the same as or very close to theirs. People whose names begin with A or B or C marry the A's or B's or C's, while those whose names begin with L and M and N and R, marry those whose names begin in their part of the alphabet. The reason for this manifestly is that when classes are large they are divided into sections and the young folks do their laboratory work and take their examinations with those whose names begin with letters in the alphabet nearest to their own. As a result they get to know each other better and "exams" beget a sympathy that year after year is renewed and deep-

ened. This is only a conventional demonstration of the truth of the well known proverb that propinquity begets attachment. Any association among the sexes leads to marriage almost inevitably until after the susceptible years have passed and then it means ever so much less.

Even though the young folks may be thrown together for a purpose that has no more of anything approaching romance in it than the study of chemistry in a laboratory, the propinquity will have the usual effect. Even the cultivation of the "science of bad smells and loud noises", as chemistry has been defined, will afford the opportunity. Love finds a way through the gas and the fumes and the noise of it all and marriages are arranged. It would not seem as though mathematics with its curves and angles and co-sines and tangents would have anything to do with facilitating mutual attraction, and undoubtedly of itself it does not, but the young folks themselves will somehow find the study of it an opportunity. A number of these coëducational marriages have proved very happy, even though not infrequently the fact that they were between teachers did not give any assurance of a large amount of the world's goods. Perhaps they were all the happier because they had to struggle together.

The lesson of the statistics of the coëducational colleges as regards matrimony is interesting and valuable. Of course marriages are made in heaven, but they cannot be made unless the young folks meet here on earth. Association here below has a very great deal to do with carrying out the will of heaven. Secondary causes are extremely important in all of these questions of human problems. Unless proper provision can be made for opportunities for the young folks to meet and know each other, marriages can scarcely be expected to take place. Of course I know that so far from being new in any sense of the word, this little digression on the text of coëducational marriages and the result of association during susceptible years, is the oldest practical observation on the subject that we have. But of course, too, any question of encouraging marriage is founded on that proposition which occurs so early in Genesis that the Lord Himself found it was "not good for man to be alone". After that there can be no question but that incentives to matrimony for those who are free to receive the

sacrament are surely in line with the Almighty's own recognition of what is best for man.

These associations, if they are to prove incentives to matrimony, must occur in the susceptible years. After the age of twenty-five people think too much and listen to their instincts too little.

There is a well recognized tendency for young folks to get together at this susceptible period, a tendency that is so strong that almost nothing will prevent it. As a result we have the well patronized cabarets, the crowded dance halls, the jammed swimming beaches and all the other get-together events that most of us are agreed in thinking of as representing dangerous modes of recreation for the young. Their instincts however will almost inevitably exert their influence and make themselves felt. It is their being together that counts ever so much more than whatever they may do while they are in company. The rather serious occupations of the coëducational college may prove quite sufficient as opportunities for matrimonial baiting. It would seem as though the churches themselves should provide the time and place to enable young people to meet each other. Their young folks would almost surely get together anyhow. Prohibition with regard to the natural tendencies of men does not work well, as we have learned to our cost in recent years, and the one thing is to recognize the rights of human nature in the matter and arrange conditions so that there would be least peril of the occurrence of abuses. From the abuse of a thing no argument holds against its use and the association of the sexes has the highest possible warrant in divine commendation as well as in natural feeling.

It has been said that years ago comparatively there was more association for young folk in parishes than there is at the present time. There were picnics and card parties and above all there were parish dramatic performances and receptions followed by dancing that did not necessarily involve the spending of much money and yet brought the young folks together on a number of occasions in the year. Much of the entertainment and amusement of the young folks of the present day are extra-parochial, hence the mixed marriages, but still more, as some of my priest friends suggest, the number of old maids in a great many Catholic families. My own experience

with regard to this is not enough for me to be able to say with any assurance whether these expressions are true or not and undoubtedly this is a point that is open for discussion by pastors who recognize the needs in the matter and know what conditions are.

It has been suggested in parishes where the parish priests are members of religious orders that there are likely to be fewer of these parish entertainments and get-together assemblages of one kind or another for the young folks of the two sexes than where the parish priest is secular. It seems to me from what I know of city life that this is possibly not true, but this too is a point that is open for discussion, for it must be clear to members of religious orders quite as well as to the secular clergy that the sacrament of marriage is the basis of the growth of the Church in this country especially now that immigration has been limited so much more than before. Of course the pastors who are members of religious orders are much more likely to be changed after a few years of pastorate than are the secular clergy, particularly in city parishes. As a result they do not know their people so well and they do not realize or at least it is not brought home to them so clearly how much the neglect of the social life of their parish may mean for lessening the number of marriages and consequently the opportunity for the growth in numbers of the parish in a natural way.

It would seem as though the parish social life should be always an important consideration. According to tradition in the old days the Christians had their agapé or love feast in which while the religious spirit was fostered undoubtedly also brotherly love was cherished, and such acquaintanceship among the younger members of the Christian flock was encouraged as brought about the frequent reception of the sacrament of Matrimony. With regard to this and the social life of the early Christians generally priests themselves are much better acquainted with details than I am and it is the question of the practical application of the knowledge of the cultivation of that intimate spirit of the early Christian days to our times that is suggested here.

I know that some of my dear friends among the Sisters will be inclined to think that I am not aware what great need there

is for vocations to continue the wonderful educational and charitable and social and cultural work of the Sisters, and I seem to be running counter to their efforts to secure further members for their religious communities. That is however of course not my purpose at all. I think I know more or less personally some 10,000 Sisters in this country and I know many hundreds of them quite well. I know that they are the happiest people of my acquaintance. I know that this is not heaven but earth, and therefore I know that their happiness is not perfect. I am talking about comparative happiness. So far from discouraging vocations, I should be perfectly willing to help add to them in every way, for I know what magnificent opportunities they provide for women to develop their personalities and accomplish great good. I have often reminded Sisters' college audiences as well as convent schools that George Eliot envied St. Teresa of Spain her opportunity for self-development and for the exertion of her influence and that Mrs. Emily James Putnam, after having been for fifteen years the dean of Barnard College, the feminine department of Columbia University, New York, declared that the nuns in the medieval nunneries had a better opportunity to exert their influence than the graduates of the modern colleges for women.

No, it is not with any even distant idea of hinting at the limitation of vocations that I write this article, but to suggest the possibility that proper encouragement would very probably lead to the more frequent reception of the sacrament of Matrimony, which is after all one of the Seven Sacraments and though usually mentioned last is surely not the least. It is not with the idea of reducing the number of Sisters but with the idea of reducing the number of old maids and if possible of reducing the number of that still more useless member of the race, the old bachelor, who as he goes on in years becomes every year more demanding and less desirable. There is no place for them in the scheme of things and they represent extra pieces in the game of life for which it is very difficult to find any proper use. Having long been a bachelor myself, very probably that makes me better capable of judging the matter and makes me a little bit more intolerant in my expressions.

Among the Irish particularly there would seem to be need of very special measures and thoughtfulness of pastors in

order to overcome the racial tendency to celibacy which is so marked in Ireland. I remember taking particular pains while visiting Ireland to look up the marital status of the eldest son, which I was in my own generation, on both sides of the house in our family. I found that I could trace five generations of eldest sons on one side and four generations on the other who had lived and died old bachelors. I was not sure whether the line of them did not extend back farther than that, for in each case I had only gotten to the place where I could find no one who knew the status of the eldest son in the next preceding generation. Just how it came about is almost impossible to say, but example is stronger than precept and the example had apparently proved contagious.

Whether the next census in Ireland may reveal that under the Free State some of these peculiarities of the Irish with regard to matrimony are lessened or lessening, remains to be seen. Undoubtedly economic factors play an important rôle in the matter. In the meantime we must be sure that if possible the example of the Irish in this regard does not spread to other racial elements in the Church here in America. To know is to be forearmed. Perhaps this is a Brocken phantom raised by some of us in our over-solicitude for the good of the Church in this country and that means the good of the country; but at least it may serve to keep us from being taken unaware by a serious detrimental situation in the race.

JAMES J. WALSH.

New York City.

II.

EVERYONE has a place to fill, a duty to perform in this world. He has some work to do for others as well as for himself. He should make himself worth having; there should be no drones.

In the attacks of the twentieth century on our religion, we have our duties as individuals and as members of our community and of our Church. The duties toward our neighbors are exceedingly urgent and important on account of the relentless fight that is waged against the Church of God. There are people who are not aware that they owe anything to anybody.

There are bachelors and spinsters who do not recognize any obligation to their neighbors, or at least they do nothing for Church or country. Their parents helped to build up the parish they live in, but they do nothing. They even claim that our Lord exalted the state of celibacy above that of marriage. It is a deception of the devil, to take one state and cover it with undeserved praise, and prevent the entrance into that state that should have been accepted cheerfully and gloriously lived.

There is to-day a false opinion among lukewarm Catholics that celibacy is higher than matrimony and they complacently cling to that state.

It is true that our Lord has exalted celibacy as a higher state and a better condition in which to serve God and one's neighbor, as our main and essential duty in life. There is no comparison between the goods of this world and those of heaven. "He that is without a wife is solicitous for the things that belong to the Lord. But he that is with a wife is solicitous for the things of the world, how he may please his wife, and he is divided".[1]

In the orders of the Church there are enormous throngs of men and women vowed to celibacy who elicit the admiration of the thinking world. There are also admirable people in the world who lead a true Christian life, and whose chief aim is the glory of God and the salvation of souls. There are many Catholic men and women devoted to every noble cause, and absorbed especially in their home duties. Everyone feels that they are real Christians; their piety is a shining example and their charity reaches to all.

But how many are there in the world that try to follow Christ? How many are there who remain single without devoting themselves to the works of our Saviour? How many are there who do nothing more for God than their ordinary neighbors do, who have to work to make a living or rear their family? The fact is that most of those celibates have no idea of making sacrifices or devoting themselves to any great cause. They abstain from marriage out of selfishness and laziness. It is time to cut out the idea of merit for avoiding the sacrifices entailed by the duties of marriage. Such people are

[1] I Cor. 7:32-33.

simply basking in idle comfort without any noble thought of their fellowmen; they are shrunk down to their own personality, and they die unregretted.

Fruitful Marriage.

Genesis relates how God created man and woman, and gave them not only the power but the command to fill the earth. In the sublime prayer of the Nuptial Mass, it is stated that this primitive blessing was never withdrawn, neither at the expulsion from Paradise nor at the world destruction of the Deluge.

The family was the first society established on earth and it is also the most permanent. Christ raised the marriage state to the dignity of a sacrament and a symbol of His eternal union with the Church. St. Paul says: "It is a great sacrament in Christ and in the Church."

Our Lord put marriage in the same rank with the other sacraments, so that it is a religious state elevated and sanctified by God Himself. Christ dignified it with His gracious presence at the wedding of Cana.

The world has greatly exaggerated the burdens of marriage and frightened people away from it; but the Church prays for God's blessings over the parents that they may see their descendants to the third and fourth generation. She secures them a permanent home, "till death do them part", provided they remain faithful Catholics. For there is no divorce between true Catholics, and none is needed.

A married man and woman are bigger and better than their bachelor neighbors. They are more ambitious and more active. They undertake to rear a family of half a dozen of children. That means years of toil and labor; but these sacrifices are gladly accepted, for the sake of beloved ones and thus it turns into the sweetest of lives.

Such homes are the nurseries of priests and soldiers, sisters and missionaries. Both the Church and the world are passing through tremendous crises. Valiant women and strong men are necessary to keep up the altars and the hearths. The true Christian families assure the permanency of state and Church alike. The parents who rear a large family may bring as many members to the Church as a missionary can convert pagans in a long life.

In this era of democracy, numbers count, the people decide. It is the number and the size of the family that will decide the future of the world. Will your family be among the columns of the Church and be the supports of the temple of God!

When the laws of nature are trampled under foot, and children, the greatest gift that the Lord can grant, are rejected, the community is in decline, and it is only a question of time when it will dwindle away and disappear from the place it encumbers to-day.

When the country is in danger, every sacrifice must be made to defend it. During the great war every one did his share for his country. It should also be done for religion.

The Church is in danger of dying out in the bachelor parishes. There are no weddings and no baptisms; the main social functions are burials. The decline is creeping on imperceptibly. It is necessary that the alarm be rung and that a campaign should be carried on, to call these comfortable bachelors to their duty, to make themselves worthy of the great privilege they have received in the gift of the Catholic faith.

JULIUS E. DE VOS

Chicago, Illinois.

III.

DR. WALSH finds that there is a definite reduction in the birth rate among the Irish in this country which is bringing about a corresponding reduction in the Catholic population. He believes that this is due not so much to the fact that the Irish have small families, but to the fact that there is a distinct tendency among the Irish to put off marriage until late in life or not to marry at all.

To remedy matters Dr. Walsh proposes that definite encouragement of matrimony be given in sermons and instructions, particularly by pastors and missionaries.

Let us suppose that the contention is true, that there is a marked tendency toward celibacy among the Irish in this country, as there is in Ireland; still we do not think that the remedy he suggests would produce the desired effect, even if it could be generally adopted.

Before preaching in the above sense to encourage matrimony the pastor would have to ascertain the average number of celibates between thirty-five or forty years and over, in his parish, but also the *reasons* why these men and women do not or did not marry. Otherwise it might be very much out of place or rather uncharitable to tell his congregation, as Dr. Walsh thinks he ought to do, that "there is no place in the scheme of things for old maids and bachelors".

In reply to the writer's inquiry the pastor of a fair-sized Mid-Western city parish told him that, as far as he knew there were about thirty unmarried men and women over 35 years in his parish. Together we investigated most of the cases. The result was just what we had expected, namely that, with few exceptions, all had one or more good reasons for having remained single. These reasons may be grouped under four heads: economic, charitable, physical, and psychological. Three old maids had tried to become nuns and failed. They thought the next best thing to do was to lead a life of virginity in the world. They were very useful members of the parish. One old bachelor had studied for the priesthood in his youth, but had been prevented by scrupulosity from advancing to the goal. One old fellow, who was well acquainted with the New Testament, said that he was a bachelor "for the sake of the kingdom of heaven". He was convinced that he could save his soul more easily in single blessedness. Several said they did not marry because there was no obligation to get married, and they did not feel strong enough to assume the responsibilities of the matrimonial state; matrimony was so often a failure; the papers were full of accounts of divorces and separations, etc. Of course there was the usual number of men and women who had spent the best years of their life supporting younger brothers and sisters bereaved of father and mother, or caring for an invalid parent, and now it was too late to marry or enter a convent or monastery or seminary.

After this canvass it would certainly have been out of place for the pastor to tell his people that there was "no place for old maids and old bachelors in the scheme of things."

One thing is certain: the pastor cannot tell his people that it is their *duty* to get married or to become priests or nuns. There is no obligation to get married. Matrimony, like Holy

Orders, is a Sacrament of *free choice,* and is therefore to be received, not by all, but by such as are called to the married state. There are signs of a vocation to the married state, as well as there are signs of a vocation to the clerical or religious state. St. Paul in a familiar passage gives one of these signs when he says: "Melius est nubere quam uri".

But even to encourage marriage directly from the pulpit is hardly practical. Marriage is such a very personal affair. Besides, the vast majority of men do not need such encouragement. We are for ever complaining of the great number of hasty and inconsiderate marriages. "To marry," says Bishop Vaughan in a fine sermon on the Seven Sacraments, "is the natural and ordinary ambition of most men. It is a crisis in their lives. On their marriage day they enter upon a new life, and take upon themselves a fresh set of duties and obligations, and need correspondingly special graces and helps. God mercifully comes to their assistance, and has instituted a special Sacrament for their special benefit. Thus marriage is no longer a simple contract, but a great Sacrament, by which special graces are conferred, in virtue of which the contracting parties are able to bear, with true Christian fortitude, all the tribulations incident to that state, to preserve a mutual love and fidelity to one another, as the indissolubility of the bond of marriage requires, and to bring up their children in the love and fear of God."

Indiscriminate encouragement of marriage will do more harm than good. On the word of the pastor some might take heart and marry who would do far better to remain single. The pastor knows as well as any man that the "useless bachelor, who becomes more demanding every day and less desirable," in other words, the confirmed egotist, never showed any real signs of a vocation to the married state. Neither is it desirable for a man who cannot control his temper to venture on marriage. That old bachelor showed very good sense who said: "It is lucky for my children that I haven't got any: I get so angry that I could kill them all."

What the Church and the country need is not encouragement of matrimony in general, but more really Christian marriages, marriages that result in happy families, marriages from which race suicide is banished, marriages founded on the firm rock of faith in God and obedience to His holy laws.

Father Francis X. Doyle, S.J., dedicates his inspiring little book *The Home World,* "To my father, John A. Doyle, who, with the help of a sweet lady, my mother, dead these many years, made his home a beautiful thing in the sight of God and man."

That must be the aim of the pastor's preaching and teaching to his children in the class-room, to his young men and young women, to single and married—that our Catholic homes may be beautiful things in the sight of God and man. Whether there are a few more or a few less bachelors and old maids in his parish, matters very little. We all know some bachelors and old maids who have helped considerably to create and to preserve such beautiful homes.

G. M.

THE ARCHBISHOP'S POCKET-BOOK.

XVI. Father Brady's Successor.

TWO letters in the Archbishop's handwriting went out in the morning's mail, addressed to Threadmills Farm P. O. One of them read:

My Dear Father Brady:

Although I understand that there is no need of administering Confirmation in your parish this year, I intend to drop in on you when on my visitation tour, early next week (Tuesday, if agreeable to you). We can talk over matters, for I learn from Father Lafferty that you are not very well and want a vacation; and after your many years of faithful service you certainly are entitled to it, if I could find a proper substitute to take your place.

In case Tuesday does not suit you, let me know, so that I may make arrangements accordingly.

With sincere regard, faithfully in J. C.,

Your old friend, etc.

The other letter was directed to the mill-owner, who had complained of Father Brady's inefficiency. It stated that His Grace would give himself the honor of calling in person to answer the note, receipt of which had been previously acknowledged by the Archbishop's secretary, to the effect that the subject of its contents would be carefully considered by the ecclesiastical authorities.

In all such cases as involved correspondence with strangers the Archbishop was scrupulously attentive, observing the urbanities called for in social intercourse. Withal, his personal manner was thoroughly informal and without any suggestion of that superiority which the consciousness of his position might have claimed. If he impressed people who came in casual contact with him, it was by the quiet air of his gentlemanly manner rather than by any indication of outward dignity. He rarely displayed the pectoral cross unless it were at ecclesiastical functions, and where it might be required to avoid embarrassment or humiliation to others. Ordinarily it found its way into the inner vest pocket near his heart, for he was reverently conscious of the sacred relic contained in the small capsula.

Mr. Wellton met the Archbishop at the offices of the mill and gave his views of pastor and people with a frank and clear-headed impartiality which at once characterized him as the practical business man who looks upon religion as a convenient Sunday affair, intended to give a rest to employer and laborer alike, while being utilized by the clergy as a time to express their convictions regarding moral conduct. He himself was a vestryman in the local Presbyterian church, in which his daughter taught Sunday school, when her social obligations permitted it. On the whole he sought to stand well with all classes of clergymen, for he realized that they were an aid to industrial development. He also had a distinct regard for the Catholic Sisters who taught the parish school. They impressed him as women who attended to their business, were modest, and exercised a good influence through the children on their parents. But he thought differently of Father Brady. No doubt the latter had been an efficient pastor years ago, and there was no blemish on his moral character. The old people loved him for his sterling virtue. The young people avoided him because they neither understood the value of character nor were they endowed with that reverence which his position as pastor called for. A nervousness due to old age prevented him from exercising that forbearance and gentleness which attract youth. To strangers he seemed obstinate, cranky, and meddlesome. His preaching had become a series of complaints, prejudicing the less thoughtful who could not make allowances for the physical weakness of their shepherd.

The Archbishop listened to the head of the local industry sympathetically. He fully understood the situation, though he was careful not to express censure one way or the other. What he gained from the interview was a knowledge of the man who held in his power the wealth of the place, and as employer controlled the larger number of parishioners so far as regarded also their temporal welfare.

Beyond this, the interview gave him an opportunity of mentioning, without emphasis, certain fundamental doctrines of Catholic faith touching the relation of capital and labor, the benefit of a wholesome moral atmosphere in school and family life, since it served to promote industrial prosperity and prevented discontent and labor troubles. At the conclusion of the visit the two men felt that they were on a common basis of desiring to promote peace, industry and mutual good will among the class of people which they represented as respectively leaders in the temporal and the spiritual order.

That evening the mill-owner told his wife and daughter at dinner that the Catholic Archbishop was a real gentleman, and that things in the town would doubtless soon be in a satisfactory condition on all sides.

"How does he look?" asked Miss Wellton. "Is he stout and unctuous, like the Episcopalian bishop?"

"Neither. He is a man like your father, a man of good sense and business, and I think he has some religion."

"You had better be careful in dealing with that kind of man," suggested his wife mildly. "If he is thin, you may be sure he is a Jesuit. You never know what they are up to. Did he say he would remove that old crank of a pastor? I wonder whom he will send in his place. Thank God, we don't have to toady to bishops, being Presbyterians; and I hope the new Catholic priest wont have the effrontery to call on us. You know they come in and talk to the servants; and all they are after is money. We'll have trouble with the cook, I am sure, unless you give to their church."

"Never mind. I don't think you have need to fear. This Archbishop knows men; and the Catholic people have respect for their bishops and generally for their priests too. We won't have any trouble."

Although Mr. Wellton had offered to have his man drive the Archbishop over to the Catholic church, the latter said he preferred to walk. Accordingly he arrived in good democratic fashion at the pastoral house. To his surprise he met there Father Bruskens, the old Dutch priest. Whether Father Brady had invited this priest as a sort of safeguard, or to make due show of hospitality, the Archbishop was heartily glad of the encounter. He himself had felt the need or desirability of some sort of witness to what he meant to do. He was on a delicate errand. It was in truth a question of canonical removal for incapacity to fulfill the functions of parish priest. Yet the old man might protest, in which case some sort of trial should have to be gone through, to allow the Archbishop to act with due impartiality and dignity in the matter. If he brought any of his consultors or an official from the cathedral, Father Brady would at once apprehend that canonical or forcible removal was intended. Nothing was further from the Archbishop's mind than to give such an impression to the venerable priest for whom he had a genuine regard. Nevertheless it was quite possible that, even if the Archbishop persuaded the old pastor voluntarily to resign his charge, the latter might change his mind after the Archbishop had gone, and thus cause needless bother. To have a man like Fr. Bruskens present to confirm any quasi-official action would be a gain.

The two parish priests were good friends. Age and a certain freedom of speech, which implied criticism of the modernist ways, especially among the younger clergy, had brought the Irish and the Dutch temper into congenial harmony. They shared also a measure of the old-time classical education which is largely being depreciated amid the many special branches of the scientific type in theological studies to-day. Fr. Brady heartily abused the new generation. Fr. Bruskens thought that the bishops, by overlooking things instead of overseeing them, were responsible for the change. Between them they agreed that things were not as they ought to be. But they both had a deep respect for their Ordinary. He knew the classics and he kept order in his diocese. They did not of course know the trouble he had in adjusting his wisdom and patience to conditions which could not be corrected by rules of prosody.

It took but a little while before the three men were seated comfortably in Father Brady's armchair. On the centre table Norah had placed a huge bunch of flowers. A silver tray with imported cigars suggested the instruments of old-fashioned hospitality, brought in by the housekeeper. She was vested in black silk and promptly flopped down with her burden to get the archiepiscopal blessing. Norah had met His Grace before, and she wore the medal he had given her on that occasion tied with a green ribbon, to show that she remembered it. Evidently the Archbishop also knew, for he plainly called her by her Christian name, Norah, adding his pleasure at seeing that she was still the faithful guardian of Father Brady's household.

"They tell me you want a vacation," he said pleasantly, turning to Father Brady, "but I see you are as well as ever. —Don't you think Fr. Bruskens," he added in his familiar way, "that our friend here is getting lazy. I fear he merely wants a pretext to go to Ireland."

"Perhaps Your Grace is right. I have seen him look worse than he does to-day."

"I am getting old, my Lord, and now and then there comes over me a spell of weakness that keeps me from saying Mass and preaching as I used to do. But I don't like to leave the place in the hands of a young man whom your Grace might send here in my absence. He would not know the conditions and might ruin the place. There has been trouble with the new mill-hands, and they need a strong will to control them, for they are not like the old folks who brought the faith to America.

"It would be difficult indeed to send a proper man in your place. The senior members of the diocesan clergy can hardly be spared from their work. Even if it were possible to send another priest it would hardly be desirable in view of the labor trouble you have mentioned. I understand the income in the parish is falling off."

"Yes, the new mill-owner is trying to reduce wages, and the old hands are being discharged for young men who have little enough religion though they call themselves Catholics."

"You say you want a vacation and I am sure it would do you good. Where would you want to go?"

"The doctor says California or the Hot Springs; but I think a trip to Ireland would do more for my old bones than the American air or mineral waters."

"Whom would you suggest to take your place among the older men, since you don't want a young priest to upset the parish?"

"Indeed, Your Grace, I don't know. I believe it is a hopeless case, and I will have to stay here and die."

"That would not improve matters. Is there no place in the old country where you might get a good rest? I should gladly write or assist in any way in procuring you the privilege of saying Mass privately, that is to say without any pastoral responsibility under the care of one of the Irish Bishops."

"That would be fine, Your Grace; if my means held out, for I would have to have some one to take care of me. But who will hold my place until I get back?"

"Well, if you have nobody in mind who would relieve you we shall have to find a way. Perhaps I could send the Vicar General, Father Martin, or take your place myself. Would that suit you?" The Archbishop knew that Fathers Brady and Martin were old friends.

"You are joking, my Lord; though I think I read once of a bishop who did something of the kind for one of his priests."

"Why, yes," chimed in Father Bruskens who had been silent up to that time. "The famous Bishop of Mayence, Baron von Ketteler. I once saw him when I was a boy. He was a grand old man, a prince every inch of him. And he gave the socialists plenty to think about in his speeches and writings. During the busiest periods of his episcopate he found time to travel through the country studying the religious and social conditions of the people."

"Where did I read of him not so long ago?" asked the Archbishop. "In one of our ecclesiastical magazines, I think. A writer, George Metlake, discusses the social question in connexion with the biography of that wonderful priest. He proves that the Germans, though they may be militarists, are as a rule good organizers."

"It was not for his talent as organizer that the Bishop of Mayence was so much admired. He was a man who took a practical view of things and was ready to set to work at the

solution of difficulties rather than speculate or learnedly theorize about them. He had no use for people who set out to solve the problems of life by publishing programs, calling committees and writing resolutions. He saw that they spent money and hot air in conference meetings, investigating and travelling, dinners, railroad fares and advertizing. After that they solemnly proceed to give the difficulties that remain unsolved a new name and proclaim that we have to keep on having meetings and collecting money."

"What did Baron von Ketteler do?" asked His Grace.

"He went from town to town, from parish to parish, visiting his priests. He wanted to know the social conditions of his people, and for that he did not trust the newspapers and committee reports, but called on the pastors and stayed with them to talk over conditions. He went on Saturdays as a rule, to help them in the confessional, for he thought that was the best way to get to know things. Often he preached in the churches, morning or evening on Sundays. In this way he saw how the parish work was done, met the people as well as their leaders, and could correct misunderstandings in an inoffensive way."

"These are useful suggestions for the conduct of your Archbishop," said His Grace good-humoredly. "Our missionary Bishops did and do similar work, but it is difficult to see how the head of a large diocese like ours can find time and means to accomplish such feats." Turning to Father Brady, he said: 'You see what Father Bruskens is after. He wants the Archbishop to take your place and let you go to Ireland."

The old pastor smiled as if to say: "That would be fine if it could be done, but—."

"Well now, Father Brady, make your arrangements to go to Ireland for a good long rest. I shall be here on the Sunday when you say farewell. You can draw on the diocesan fund for such moneys as you may need, both for the voyage and during your stay in Ireland. Think it over and let me know what you will need for the purpose."

"But who will take my place while I am away?"

"For the present I shall take it myself. That is what Father Bruskens wants. And I promise to do things right up to the model mark. Won't that do?"

With that the Archbishop arose, for he saw that Father Bruskens was ready to move and he meant to go with him. There was a pleasant good-bye, in which Norah also got her share of recognition. The old pastor appeared in a humor that is difficult to describe. Although he was puzzled as to what the Archbishop might do, and whether it was really his intention to take the pastor's place, still he felt flattered by the suggestion that the prelate might act as his successor, and by the prospect of a good rest in dear old Ireland. Norah settled the matter for him. She never doubted that His Grace meant what he had said. She was under the spell of the great prelate's kindness, and that same afternoon she sat down to write a long letter to her uncle, the Canon in Donegal, stating that they were coming to Ireland to have a grand time in the old homestead where her sister was living with her children. The two boys could serve Father Brady's Mass, and she had enough money of her savings in the bank to buy her own ticket and get a nice present for each of them besides.

The Archbishop and Father Bruskens walked to the railway station. They were fond of outdoor exercise.

"I am afraid Your Grace is getting into trouble with the old gentleman," ventured Father Bruskens. "I did not mean to suggest that you might take his place. But Bishop Ketteler's instance just came to my mind at the time. Of course circumstances were quite different in Mayence from what they are here. But I think the idea pleased Father Brady, and he may go off to Ireland. If he does, of course he won't come back. But you promised to keep him in funds, which means to house him and his help, besides providing his fare across, for I think the old man has saved very little money."

On reaching home the Archbishop consulted with his Vicar. If Father Brady could be got off to Ireland contentedly, it would solve a serious diocesan problem. The parish was important from many points of view. The new factory enterprises, due to convenient water resources and the recent establishment of a railway junction, opened up a movement toward the place which was sure to attract a large proportion of young people of the laboring class from the neighboring settlement with a Catholic population. Unless this class was immediately taken care of there would be a loss to the Church not only in

the growing town but in the adjoining parish. On the other hand a vigorous effort to build up the parish system was sure to bring about a steady increase of resources, while it would strengthen the faith of the younger generation. They were made up of Irish families with their children who needed pastoral guidance and a good Catholic school if they were not to be lost to the faith. The three Tertian sisters who at present conducted the modest parish school established years ago by Father Brady were losing ground, largely through the lack of pastoral support.

What if the Archbishop were to assume actually the place of the old pastor? It seemed almost preposterous and wholly unprecedented. But were there any real hindrances to his doing it?

Father Martin in discussing the subject with his superior acted chiefly as the objector. The Archbishop had taken up the position of defender, for he did not know whom for the moment he could send to the place to satisfy both the old parish priest, who was keen about resigning his rights, and the people, who were losing patience, and that meant losing religion. As for the financial question there was no hesitation in the Archbishop's mind that any sacrifice made to place Father Brady in a comfortable position would soon be repaid by the flourishing condition which the development of the parish promised.

The experiment meant absence from the archiepiscopal centre, and corresponding neglect of important functions. The clergy could not well go to the country to consult their superior on important issues. Moreover, there was the question of dignity. What would the clergy and people think of their Archbishop taking a fancy to an apparently insignificant country parish? It looked foolish in the face of actual conditions and conventions.

To all this the prelate replied that he felt the full force of prejudice; but somehow the novelty of the situation attracted him. Bishops were absent from their residences for weeks at a time, going abroad and making their visits *ad limina*. The canons allowed them actually three months at a time. During these periods the diocesan routine work went on as usual.

Furthermore, to have a bishop as pastor would be likely to draw various kinds of people to the church who might otherwise be kept away by prejudice or indifference. With the attraction the financial condition of the parish would be improved, making forced appeals to the people's generosity unnecessary. There were some things which even an Archbishop might learn, or which, having been merely forgotten, he might relearn in the way of dealing with the common folk and making converts of the better educated non-Catholics. It would be a gain to the cause of religion to lessen prejudice among strangers to the Catholic Church, and it might silence the calumnies of those who were openly opposed to her teaching, and who found no one to disprove or contradict their statements.

While the two men were thus vaguely discussing the project the Archbishop got his vicar general to write a note to Father Brady, telling him that he had heard of his desire to go to Ireland and that he might help him to an advantageous passage through friendly relations with the steamship company. In fact he could get two tickets for the asking, since the head of the company was anxious to oblige the Archbishop.

"Moreover, I suspect," added Father Martin, "that His Grace wants to try your place as successor, in the hope that he might induce the employer of the workmen to get better wages for your people, so that, if you were to come back, restored to health, you should find no trouble."

The letter produced its effect, and the old man told his parishioners that he was to get a vacation, and that his successor would be no less a person than the Archbishop himself. The announcement produced a sensation, and appeared in the local newspaper.

Curiosity induced His Grace to look up the account of Bishop Ketteler's experiment. It differed somewhat in its nature from the proposed plan of replacing old Father Brady. The story was that of a recalcitrant priest who had given scandal in his parish, and had therefore to be removed. Baron von Ketteler felt that it was necessary to save the priestly character in the popular estimation, since the public indignation aroused by the action of the priest was likely to alienate a number of the faithful from their allegiance to and respect for the

Church. He accordingly resolved to take the place of the disgraced man, explain to the people that their faith did not depend upon human conduct but upon divine revelation. By assuming the pastoral direction of the parish he hoped to regain the lost prestige through preaching and charity until the memory of the scandal had been eliminated. This result was actually effected to the great advantage of religion in the place, while giving lasting edification to the clergy of the diocese.

At the same time this remarkable bishop, who was interested in proclaiming the Catholic principles of justice and equity amidst the agitation of socialist propaganda, found opportunities of studying the wants and conditions of the laboring classes at first hand. In this way he managed to gain both a hearing and the sympathy of the men who were interested in the economical problem which at that time also happened to be a political issue between two great popular parties. Such was the story of Bishop von Ketteler.

To his own surprise and not without a sense of humiliation the Archbishop found that he had overlooked in his studies of recent years one of the greatest apostles of public welfare in the history of European social and religious life, from whose conduct bishops anywhere in the modern world might learn what could be accomplished by an earnest pastor of souls. A well known popular and parliamentary leader, Windhorst, had said of Baron von Ketteler: "We recognize in him with one accord the doctor and first champion of Catholic social aspirations." Besides his works on the social questions, translated into French and other European tongues, there were a number of biographies of him by writers like Georges Goyau, not to speak of those published in Germany. But what the Archbishop found most interesting and inspiring were the Letters of the heroic prelate in which he describes his experiences during pastoral visitations in his diocese, notably on occasion of his episcopal tours to give Confirmation. His gift of oratory was in itself a great attraction. But he had a way of making his pastoral calls something of a mission in our American sense. It was not merely that he thus interpreted the value of the great sacrament by which men are strengthened in their faith, but he made his pastoral visits occasions for the

renewal and a confirming of the bond of Catholic union and combined action in matters touching religious education, beneficent public enterprise and incidentally of political understanding. Frequently he remained in a single parish for days, while he gathered around him those of the clergy who were likely to exercise a helpful influence in promoting public-spirited discussion and practical enterprise. Thus he writes in one of his letters to an interested friend:

Since July I have been continually on the road administering Confirmation. After the Congress at Freiburg I went to Dieburg where a great concourse of people gathered for the feast of Our Lady's Nativity. I heard confessions from half-past one in the afternoon until half-past nine in the evening. At two o'clock in the morning I was up again to hear people who had come and were waiting. They kept us in the confessional until twelve at noon, excepting the time for Mass and sermon. We had five Capuchin Fathers helping and twelve of our own priests.

It is clear from such correspondence that the bishop did not always follow the traditional routine of his office. At times he seems to have arranged his Confirmation and visitation appointments so as to harmonize with local celebrations, such as pilgrimages, dedications which were sure to bring about a large assembly of people who might not have otherwise come. Again he made his pastoral visitations the occasions of inviting the neighboring or more influential clergy so as to bring about a clerical conference without its having the appearance of an official gathering. Thus he managed to impress his ideas, views and temporary designs upon them, which made it easy to get their consent or agreement to methods of pastoral improvement which otherwise might have met questioning criticism as coming in the form of precepts or laws. In short he aimed to influence and draw rather than coerce and command. And in this he succeeded admirably. Nor did he miss the enjoyment of such work, strenuous though it appeared, as is seen from another letter in which he writes:

From last Easter I have been on the go all the time, and just now I am in the midst of a crowd of merry children. Despite the great heat of the season and the fatigue of journeying from place to place

I find great delight in my visits to the different parishes. . . . Here where I am just now (Odenforest) the churches and schools are at a considerable distance from each other, and we have difficulty in getting from one place to another. But the country is attractive, and I begin to love the people more and more as they flock around their priests. I know pretty well every nook and corner of this region now, and enjoy being among the mountain folk.

There was a certain fascination about the proposed experiment of being a country pastor for a short while, and the Archbishop meant quietly to try it. He had not heard from Father Brady; but it was rumored that the old pastor was going to Ireland for his health. The announcement that the Archbishop would take his place was generally received with a smile of tolerant incredulity; althought speculation was rife among the clerical juniors who might be appointed as the successor.

One fine midday good old Father Brady appeared at the cathedral. He wanted to see the Archbishop. Evidently the good news had reacted to his benefit, for he looked quite trim and smart, as Tom Burns conducted him to the archiepiscopal library.

What he had come for was to ascertain whether the letter of the vicar general promising a reduction of the steamship fare was authorized by His Grace. That indicated that he was prepared to go whenever the Archbishop might be ready to take charge of the parish, "if Your Grace really meant what you said and was not making jest of an old man." The Archbishop assured him that he was in earnest. As there was no doubt about Father Brady's willingness to go to Ireland the vicar general quietly sent a messenger to procure two second cabin tickets, while the old priest was kept in conversation regarding his prospective journey to the old country.

"Now would you prefer to go first or second class?"

"Second cabin is good enough for the likes of me and Norah. We old folk came over in the steerage, years ago, and they tell me the boats are much improved since that time."

"Well, if you will sail to Queenstown we can accommodate you at once. I think Father Martin has two tickets to spare. How would that do?"

Father Brady did not say anything. He seemed in a sort of daze. When he discovered that the tickets were his for the accepting he kissed the Archbishop's hands, like a child.

"And when may I go?"

"Next Wednesday a week, if you can be ready. I shall be with you on Saturday, and we will make our farewell speech and you must introduce me as the new pastor. Perhaps there will be time left for you to make me acquainted with some of the families in your parish, for I mean to stay after I see you off to the boat."

So it was all arranged. The Archbishop saw to it the same evening that the old pastor was safely on his train to his parish home, with the tickets for the passage to Queenstown in his pocket. Besides, His Grace had given Father Brady a letter to his bishop in Ireland and promised to write another personally to make sure that the old priest would be well received in his former home.

The old man was deeply touched; and on his return made the most of the statement that he was to have a vacation and that his successor was —well, the biggest man in the diocese.

When the time came for departure the Archbishop carried a small satchel with provisional underwear and collars, not forgetting his breviary. There was no need for more, since he could send for whatever he might want. He wished to survey the ground before he did anything else. His entry into the parish house was accordingly very quiet. On Sunday there were to be two Masses. The report that the pastor was to leave brought a large crowd to the late Mass at which he was expected to preach his farewell sermon, and introduce the new pastor. The Archbishop was the celebrant and when it came to the Gospel he read the same in a clear, resonant voice and then preached an eloquent sermon, as was his wont, from his heart, referring to the mutual relations of pastor and people as a father to his children. At the conclusion he turned to the venerable priest who sat beside the altar step in the sanctuary, and told the people in brief but touching words that their shepherd of many years was about to leave them for a period of rest at his old home.

"And now, my dear children, your venerable pastor will say to you himself his fatherly farewell for the time, and thank

you for your fidelity in the past, and assure you of his prayers at the Holy Sacrifice while asking your Godspeed on his way with a remembrance of him in your and your children's prayers."

At these words the celebrant stepped down from the predella and took the hand of the old priest, leading him forward to speak to the expectant people.

The aged pastor felt the immediate response of a people who, whatever their shortcomings individually, maintain toward their priests the attitude of children toward their father. For a while the lonely, aged figure stood silent, but it was evident that his heart was calling loud for expression of that heart-hunger which expected love from those whom he had served for two generations. What he said and wanted to say was clear to everyone, despite the feeble voice which was gradually being drowned amid sobs and tears from many of the women in the congregation. The Archbishop had arranged that the children should be in front, and when the old pastor had made his plea of weakness and need of rest for a time, and thanked them, and asked for forgiving prayers in his behalf, there was a touching and loud demonstration in which the crying little ones instinctively joined their voices. He had hoped and still hoped that he might lie some day in their midst in the old graveyard outside the church. He would never forget them at the altar. Before he had finished his appeal, the Archbishop once more came to his side and gently conducted him to the seat.

When the Mass was concluded two of the older members of the congregation came by previous arrangement into the sacristy to conduct Father Brady out onto the lawn in front of the church where the people had gathered. There was such a lively demonstration of sympathy and filial attachment that the old priest forgot all his parting sorrows and received with childlike joy the farewells and good wishes of the folk around him. The Sisters had prepared one of the children to make a little address, after which they all rushed forward to the old man, surrounding him with a wreath of affection as only children can.

By the time the frolic and farewell demonstration was nearing its close the Archbishop had made his thanksgiving and came out to join in the crowd.

Among those whom curiosity and her father's report that the gentlemanly Archbishop was to be at the little church had brought to the scene, was young Miss Wellton. She saw and heard; and incidentally met the Archbishop, for her presence was marked by some of the prominent women in the crowd who made it their business to introduce her as the daughter of the proprietor of the local mills.

"Papa, you must invite him for dinner if he stays over the week. He is simply charming. His sermon was just superb; such a rich sonorous voice, and the things he said. I know everybody fell in love with him simply to hear and see him. If you had seen, mother, the graceful way in which he led the old man, and spoke of him. I really believe that if he were the new pastor I would turn Catholic myself."

"Oho! Be careful, Miss Ethel. What would the Reverend Mr. Softley say if his most respectable Sunday-school teacher, whose social position and grace furnish a chief ornament to his congregation, were to desert the ranks of the Presbyterian church?"

Mama looked a bit anxiously at her daughter. But when in the course of a few days, while the Archbishop was quietly familiarizing himself with the details of the abandoned parish, Mr. Wellton found an opportunity to call on His Grace and invited him to his house on the hill, the lady too caught the infection and agreed that the Catholic Archbishop was an exceptional man. In this way the prelate's presence created within a short time an atmosphere of trust, and led to agreements which actually bettered the conditions of the local labor field. The Archbishop called together the men, heard their views, saw Mr. Wellton, and offered suggestions which by their reasonableness and the prospect of friendly mutual relations on all sides were readily accepted. Altogether the respect for the Catholic element grew, and was being strengthened by preaching and parish visitation to a degree which made the Archbishop realize that soon his presence would be no longer needed. The vicar forane was called into consultation to revise the parish records and so to organize the pastoral functions that precedent established by such high authority as the Archbishop had not only to be maintained by his successors, but became the norm and precept for other parishes in the district.

Meanwhile word was received from Ireland that Father Brady had had a royal welcome at his old home, and seemed not only improved in health but well contented to stay. The Archbishop had arranged that the priest might draw, through the local episcopal chancery, the regular fund allowed by the diocesan statutes to infirm or pensioned priests. He had assured Father Brady privately by letter that if he were at any time in need of financial aid he might apply to his old friend and superior. A record of this was left in the chancery to avoid misunderstanding, and a note of it made in the Archbishop's pocket-book.

Thus it came about that after six or seven weeks His Grace felt that he might make a new appointment to suit the conditions of the parish which had taken on a fresh and energetic air of activity. He himself was astonished at the swiftness with which his plan had succeeded. He would of course keep an eye on the place and use his privilege of having been pastor *pro tem.* to return to see his old friends and hold them to their terms of agreement.

[TO BE CONTINUED]

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

POPULARIZING THE NUPTIAL MASS.

Much is being written about the Liturgical Movement, and efforts are made in sundry directions to popularize the beautiful ceremonial of the Church, in the hope of thus drawing into the fold of Christ those who hunger for a religion that answers the aspirations of the soul in full. The recent Eucharistic Congress has done much in this direction, and the "Day by Day Story," as told by Monsignor Joseph McMahon, and broadcast among all classes of readers throughout the English-speaking world by the *New York Herald Tribune,* must have found response from many sincere hearts in practical approach to the Catholic Church.

Possibly the suggestion to popularize the Mass by presentation in the "movies" has grown out of such beneficent success. This we should decidedly deprecate, not only as a danger to reverence and true piety, but as misrepresentation of the most solemn mystery of the Catholic faith. To separate the magnificence of the Catholic ritual from the solemn act of worship is to place it on a level with the splendid pageantry of pagan worship; for the ceremonial is but the indication of reverence for what must be believed before it can be adequately illustrated to men who have no conception of its intrinsic value. The "arcanum" of the ancient Church gives us the reason. The soul of the Mass is the mystery of faith. The most magnificent form of it, without that faith, is as the beautiful wax-figures in the show windows of our enterprising merchants. They fix attention on the outer bearing, but cannot inspire respect or affection for a figure which lacks soul.

It is quite a different thing however to seek to interpret and popularize the solemn ritual of the Church in the administration of the sacraments. As channels of grace their outward

form comes with a definite meaning to those who seek that grace without fully understanding its value.

In this connexion we recall the subject of "Popularizing the Nuptial Mass" recently discussed in the REVIEW (August and September). There Fr. K. Wohlfahrt of St. Paul suggested that our parish priests secure a good translation of the beautiful ceremonial of the Nuptial Mass to be placed in the hands of those attending the solemnity before it begins. Attention was called to a publication of this kind under the title *How Catholics get married,* by Dr. Thomas Coakley of Pittsburgh. Besides giving the ordinary marriage regulations, the booklet contains a chapter on the sanctity of marriage, "A Prayer of the Bridegroom", "A Bride's Prayer", "The Ritual for the Celebration of Matrimony", the complete Nuptial Mass in English. The low price of this brochure (ten cents) makes it possible for the poorest pastor to secure a grace which renders his ministry incalculably more efficient than it is otherwise likely to be. Last year the English firm of Burns, Oates and Washbourne, (Benziger Brothers) published a somewhat larger booklet, *The Rite of Marriage.* Its neat form makes it a suitable gift to the bridal pair, and its further distribution would greatly enhance the recognition of the value of our Catholic ministry not only among the faithful but beyond the pale of the Church.

Attention may also be directed to booklets like the *Matrimonial Catechism* by Dr. Robert MacEachen of the Catholic University, the *Laws of Marriage* by Dr. Jos. M. O'Hara, and *The Matrimonial Primer.* These, while not containing the text of the Nuptial Mass, are excellent helps to a serious view of the Marriage Vows, the Purpose of Matrimony, Conjugal Relations, Gestation and Childbirth, and the responsibilities of Parenthood, in a form that does not require extended reading.

Referring to the discussion, Fr. Hull of the Bombay *Examiner* comments upon it in the following passage, quoted by the *Ave Maria* in a recent issue:

"It must often have struck priests, when saying the Nuptial Mass, what a pity it is that the bridal couple and their friends can not understand the admirably instructive prayers, etc., which are recited. This is true to some extent of the whole liturgy, but it is especially striking in connexion with one of the most beautifully conceived Masses of the whole Missal.

"Let each parish priest have half a dozen or a dozen copies (according to the size of the parish) of a good English translation of the Nuptial Mass, or at least its principal characteristic parts, and hand them over for use to the bride, the bridegroom and the witnesses just before Holy Mass starts, or have the servers do so. The copies should have a stiff binding so as to last; the print must be good, and above all things the text is to be couched in good, popular yet solemn language so as to be easily understood and appreciated. I feel sure our flocks would be grateful for it. The booklets are to be kept in the sacristy and can be used over and over again even by friends and relatives, often Protestants."

To which Father Daniel E. Hudson, the editor of the *Ave Maria,* adds the note: "And let the booklets be like the beautiful Ratisbon altar cards".

NATIONAL AND CANONICAL PARISHES IN THE UNITED STATES.

Qu. Will you be kind enough to answer the following questions, if not asking too much?

Qu. 1. Who has authority to state the status of a "national church" (parish), as it is found in this country?

2. Is it correct to say that a member of a national church can join, without molestation, a parish of the country, within whose bounds he resides, but one having joined cannot return, ordinarily speaking, to the national church?

Resp. 1. The status of national parishes is determined by Canon 216 § 4, which ordains, first, that no new parish of this kind can be established without an indult from Rome, and, secondly, that with regard to parishes of this kind already established, no change shall be made without consulting the Holy See. In this country we have an additional guide in the communication of the Holy See to the Apostolic Delegate, which still retains its force, and which has been mentioned several times in the REVIEW (July, 1897; Jan., 1925, p. 86). The bishop, guided by these pronouncements of law, has the authority to define the status of national parishes. No pastor may determine who shall or who shall not be members of his parish.

2. It is correct to say that a member of a national parish may join without molestation a parish of the country within

whose boundaries he resides, provided that he is acquainted with the language of the country. This question was definitely settled for the United States in the decree cited above.

It also seems correct to say that when he has once joined he cannot return, ordinarily speaking, to the national church. No definite decree is available on this head, but the following reasons may be adduced. By the common law parishes are established on the basis of territory alone (C. 216 § 1). A pastor therefore should exercise jurisdiction over all the faithful who reside within the parish limits. By reason of necessity or expediency, parishes have been established on the double basis of language and territory. The establishment of such parishes is a derogation from the common law; their abnormal character is shown by the provision of Canon 216 § 4; they withdraw from the jurisdiction of the local pastor the faithful who speak a certain language or who belong to a certain nationality. Membership in such parishes is a privilege granted to certain groups of the faithful. As the decree above mentioned intimates, to belong to the territorial parish is a right and a duty; to belong to the national parish is a privilege. No one is bound to use a privilege, and hence members of the national parish may forgo their privilege and become members of the local parish. By this renunciation the privilege ceases, (C. 72: "Privilegia cessant per renuntiationem a competente Superiore acceptatam"). A person who thus renounces his privilege brings himself within the provisions of the common law and he cannot return to the national parish. This is given as an opinion subject to revision by competent authority.

CHANTED MASSES.

Qu. Where can I find the law or regulation forbidding so-called "chanted Masses"?

Resp. Several decrees have been issued on this head. The latest may be found in the ECCLESIASTICAL REVIEW, Nov. 1922, p. 498.

ST. RAPHAEL'S SOCIETY FOR IMMIGRANTS.

The Americanization of immigrants about which discussion is becoming an important factor in educational and industrial enterprises of late has a powerful medium in the Catholic institution at the principal gate of entry to the New World. The institution in question is the "Leo House", in New York City, under the control and direction of the St. Raphael's Society.

This society was called into life in 1865 by a wealthy German merchant who in his journeys to the States had witnessed the distress and helplessness of immigrant families and especially of unmarried women who were in danger of becoming a prey to unscrupulous agents plying their trade at the landing places of ocean steamers. Through his energy and eloquence the young merchant influenced notable leaders not only in Germany but in Austria, Holland, Italy and other countries to organize associations for the purpose of directing and protecting immigrants sailing from different European ports to America. A house was opened in the vicinity of Castle Garden, and later transferred to the more convenient landing place in Twenty-third Street. Here trusty agents were ready to receive and aid in every way the helpless immigrant, not only by counsel but by temporary hospitality, and necessary supply of means that would lead to useful employment. Provision was made for the accidentally sick and above all for the spiritual safeguarding of the religious faith of the individual. An experienced priest and devoted religious women were placed in charge of the Leo House, who became the chief guides in all cases. Appeals to a number of thoughtful and generous benefactors supplied the necessary means. This beneficent work has gone on now for more than thirty years. Recently the growing needs and opportunities for assisting immigrants have induced the leaders in this noble enterprise to enlarge the hospice and on 28 November last the addition of a new building to complete the plant, 328 to 334 West Twenty-third Street, N. Y. City, was undertaken. We mention the matter here because there is still ample room for benefaction by priests who may wish to help their fellow immigrants.

As our attention was called to the recent enlargement of the Leo House by its Vice-President, Mr. Joseph Schaefer, 23 Barlay Street, New York City, we refer the reader to him as responsible interpreter of a charity under the protection of the Archangel Raphael.

FUNERAL ON ST. MICHAEL'S DAY?

Qu. A dispute arose among a number of priests here in regard to the correctness of the Ordo which states that on the 29 September, St. Michael's feast, no funeral can be held, as the solemnity may not be postponed to Sunday. Is this correct? Some maintain that the funeral could be held on that day.

Resp. A Requiem Mass *cum cantu vel pro paupere sine cantu,* is forbidden even *corpore praesente* on the more solemn feast days of the year—among which is now listed the Dedicatio S. Michaelis (29 September).

If, however, St. Michael be the Titular of the Church, and the *extrinseca solemnitas* is transferred to the following Sunday, then on the feast itself (29 September) a funeral Mass *corpore praesente* may be celebrated; not however on the Sunday on which the *extrinseca solemnitas* takes places.

This rule is found among the Monita of the Ordo. The *extrinseca solemnitas* consists of a *Missa cantata,* allowing another Mass of the same solemnity. Formerly a privilege to this effect was granted to the dioceses of Belgium for the feasts of the Epiphany, Corpus Christi, SS. Peter and Paul, and the Titular of the church. In the United States the same privilege was allowed for a time, with the exception of Corpus Christi, which permitted no Requiem Mass either for the day of the feast or for the following Sunday (Cf. Baltimore Ordo, A. Missa exequialis, 3, a, in fine.)

JURISDICTION IN CHARITY INSTITUTIONS.

Qu. The new Code, Canon 462, § 2, allows the local Ordinary to erect hospitals, orphanages, etc. and also to exempt such institutions from the jurisdiction of the pastor of the territory in which they are located. Is it not a fair interpretation of this canon to hold that the Ordinary, in appointing a resident chaplain to such institutions, confers on him *ipso facto,* at least quasi-pastoral jurisdiction

within the territory of such institutions, unless he specifically declares otherwise for all chaplains in his diocese, or in a particular case? Without such specific declaration of the Ordinary to the contrary, does it not seem that such resident chaplains may exercise licitly pastoral functions, such as baptizing solemnly infants born in such an institution, when they are asked to do so, of course outside the case of necessity, by parents who live in other parishes, it may be adjacent parishes, or the very parish in which the institution is located; also to assist lawfully at marriages of parties, one of whom at least has acquired a quasi-domicile in such an institution, without having the permission of the pastor of the territory in which the institution is located, or of any other pastor in whose parish either party may have a domicile? Will you kindly give your opinion on this subject which is rather practical?

Resp. There appear to be four ways in which Ordinaries take care of the spiritual needs of charitable institutions, such as hospitals, orphanages, etc.

1. They allow them to remain under the jurisdiction of the local pastor.

2. They withdraw them entirely from the jurisdiction of the local pastor, constitute them parishes and appoint to them pastors "pleno iure."

3. They appoint chaplains "simpliciter", i. e. without specifying any particular powers.

4. They appoint chaplains with full pastoral power.

The first and second cases give no trouble. In the third case, what are the powers of a chaplain in whose appointment nothing is specified, who has as his guide merely his appointment as chaplain? It is clear that in this case the Ordinary grants a certain exemption to the institution, but only that exemption which the nature of the institution demands. It withdraws from the pastor and grants to the chaplain the right to perform those pastoral functions which could be performed by the pastor only with difficulty, and the frequency of which demands a resident chaplain. The exemption from the pastoral jurisdiction which the appointment entails is an infringement, as it were, of the rights of the local pastor, and can not be interpreted beyond the bounds of the strict necessity which prompted the appointment. To understand the authority to assist at marriages and to baptize solemnly as included in the

simple appointment as chaplain, would be to interpret the appointment too broadly.

In the fourth case, the chaplain is not a pastor, exercising the pastoral functions in his own name, but a delegate of the Ordinary, with full pastoral powers. The status of such a chaplain with regard to marriages was fixed by the Sacred Congregation of the Council in a reply which was issued shortly after the publication of the *Ne temere*. "Num capellani seu rectores cuiusvis generis piorum locorum, a parochiali iurisdictione exemptorum adsistere valide possint matrimoniis absque parochi vel Ordinarii delegatione. Resp. Affirmative, pro personis sibi creditis, in loco tamen ubi iurisdictionem exercent dummodo constet ipsis commissam fuisse plenam potestatem parochialem". (A. S. S., XLI-III) A chaplain therefore, who can prove that he has received full pastoral power. can assist at the marriages of those persons who are assigned to his care, provided he assists within the place where he exercises jurisdiction. This reply sheds light on the preceding case, as it intimates that the appointment as chaplain does not *ipso facto* carry with it full pastoral power; in other words, that the possession of this power cannot be presumed solely from the appointment as chaplain.

It may be objected that a chaplain possesses ordinary jurisdiction, since his jurisdiction is attached to his office as chaplain, and hence it must be interpreted broadly, to include the right to baptize and assist at marriages. Ordinary jurisdiction, however, is attached to an office *ipso iure,* while the jurisdiction attached to the office of chaplain is not *a iure* but *ab homine.* The chaplain acts therefore as a delegate; he may be removed "ad nutum"; his rights may be curtailed or withdrawn by a simple act of revocation. In accordance with Canon 200 § 2, the burden of proving the possession of full pastoral power rests upon him, and cannot be presumed from the appointment as chaplain alone.

To sum up: a chaplain who has full pastoral powers can assist at marriages with the qualifications given above, and can administer solemn baptism acting as the delegate of the Ordinary; a chaplain without such powers can neither assist at marriages validly nor can he administer solemn baptism without specific delegation for each case from one who possesses the proper jurisdiction.

ADORATION OR DEVOTION?

Qu. Replying to a query re "Forty Hours", the REVIEW (October number, page 433) uses "Forty Hours' Adoration" three times, "Forty Hours' Devotion" once.

A generation ago, our people went to Mass on Sunday; now they go to church. Vespers, Benediction and Rosary were once known as evening devotions; to-day they are services. The Holy Hour has been long since placed on the same list and, at the present moment, the Jubilee exercises are being announced in true Anglican fashion.

Can the faith of the careless Catholic be strengthened when his pastor asks — Why weren't you to church last Sunday? or, What service did you attend on Sunday morning? Aping our separated brethren is making its evil mark on more than one congregation. His Reverence hesitates to come out boldly with HOLY MASS; the layman hesitates to attend what is mentioned as a mere parallel to a Protestant service.

A percentage of our priests and almost all our Catholic papers have it so. The thin end of the wedge has pierced the columns of our last stronghold. The REVIEW is twenty-five per cent in favor of paring our Forty Hours' "Adoration" down to mere "Devotion"! God be with the days when seminarians were taught to *venerate* relics, practise a tender *devotion* to our Blessed Mother, and *adore* the Blessed Sacrament.

SENEX SACERDOS.

Resp. We quite agree with our reverent correspondent's sentiment that the traditional terminology of Catholic faith should be maintained in the priest's intercourse with his people, especially when he speaks from the pulpit. There is no doubt a growing tendency (due probably to the conventional mode of writing adopted by newspaper men) to imitate the popular style of speech in religious as well as in educational matters, where in truth we should be leaders and not followers.

DIARIUM ROMANAE CURIAE.

PONTIFICAL APPOINTMENTS.

16 June, 1926: Monsignori Peter Donohoe, James Thomas Kelty, Francis Xavier Ludeke, Timothy A. Hickey, John Louis Belford, Boleslaus Puchalski, Ambrose Schumack, John B. C. York, Patrick J. Cherry, Thomas J. O'Brien, William F. McGinnis, James J. Corrigan and Nicholas M. Wagner, of the Diocese of Brooklyn, Domestic Prelates of His Holiness.

22 June: Monsignori John J. Sheridan, of the Diocese of Syracuse, Domestic Prelate of His Holiness.

5 August: Monsignor Winand Hubert Aretz, of the Diocese of Little Rock, Protonotary Apostolic *ad instar participantium.*

Monsignor John Eugene Weibel, of the Diocese of Little Rock, Domestic Prelate of His Holiness.

16 August: Monsignor Denis O'Connor, of the Diocese of London (Canada), Protonotary Apostolic *ad instar participantium.*

Monsignori John Francis Stanley and Theodore Valentin, of the Diocese of London (Canada), Domestic Prelates of His Holiness.

18 August: Dr. Daniel Joseph McCarthy, of the Diocese of Davenport, Knight of the Order of St. Gregory the Great, civil class.

19 August: Monsignori William D. O'Brien, C. Joseph Quille and Bernard J. Sheil, of the Archdiocese of Chicago, Domestic Prelates of His Holiness.

Monsignor Maurice P. Fitzgerald, of the Diocese of Brooklyn, Domestic Prelate of His Holiness.

10 September: Francis Patrick Finn, of the Diocese of Middlesbrough (England), Knight Commander of the Order of St. Gregory the Great, civil class.

25 September: Monsignori William R. Griffin, Joseph A. Casey and Victor Primeau, of the Archdiocese of Chicago, Privy Chamberlains supernumerary of His Holiness.

29 September: Edwin J. Stubbs, of the Archdiocese of Chicago, Knight of the Order of St. Gregory the Great, civil class.

8 October: Monsignor Joseph H. Albers, of the Archdiocese of Cincinnati, Privy Chamberlain supernumerary of His Holiness.

20 October: Louis Joseph Rivet, of the Archdiocese of Ottawa, Privy Chamberlain of Sword and Cape supernumerary of His Holiness.

Ecclesiastical Library Table

RECENT BIBLE STUDY.

The third quarterly issue of this year's volume of *Biblica* (Vol. 7, Fasc. 3) is chiefly occupied with serial studies approaching completion. Two, however, of its complete articles are of notable interest.

Eusebius' use of "Logia".—Everyone is aware of the dispute over the meaning of the testimony attributed by Eusebius to Papias, about what it was that "Matthew wrote". Eusebius opens his chapter (*Hist. Eccl.* III, xxxix) on the testimony of this early witness to the Gospels by stating that five books entitled λογίων κυριακῶν ἐξήγησις had been attributed to Papias. He then quotes several passages from the introduction of these books, now lost to us. In one of these Papias ascribes to a certain "Joannes presbyter" the statement that "Mark, being the interpreter of Peter, carefully wrote whatever he remembered (of) either the words or works of Christ, not, however, in order; for neither had he heard the Lord nor followed Him, but later, as I have said, followed Peter, who used to deliver his instructions according to the requirements (of his hearers), and not as if making a compilation (σύνταξιν) of τὰ κυριακὰ λόγια.[1] So that Mark was not at fault in thus writing certain things as he recalled them. For he had set himself one aim, to omit nothing of what he had heard, nor to commit any falsehood in it." With a brief introductory phrase Eusebius then reproduces Papias' much-discussed testimony about Matthew, apparently derived by its author from the same personal source, and either following immediately his previous account of Mark, or at some interval unknown to us: "Matthew wrote τὰ λόγια in the Hebrew speech, and each interpreted them as he could."

Recent criticism has persistently opposed the identification of these λόγια with the document known to us as the Gospel according to Matthew. The term employed has seemed inappropriate to designate such a document. Various alterna-

[1] τῶν κυριακῶν λογίων: so Schwartz and Mommsen's critical edition of 1903, following the greater weight of MS. evidence, as against the reading λόγων of Migne, P. G. 20, 300–C.

tives, such as "discourses", "sayings", "testimonies", have been suggested to express the meaning of the word, and its force is affirmed to point to some nuclear collection, at most a very partial source of Matthew's Gospel, if in any way connected with it.

Although the authenticity of Matthew's Gospel does not hang upon this passage, the latter's historical importance is obvious. If its exact force can ever be determined with certainty from data as yet available, the evidence must be that of philology and context. These are examined in a valuable study by the Rev. J. Donovan, S.J., in the issue of *Biblica* above indicated.[2] Comprehensive data are presented in their general divisions and particular contexts, and three pages of "general observations" announce the writer's conclusions.

Let us first emphasize a point not noticed until near the conclusion of the article: that having once mentioned "the dominical *logia*" in Mark's case, it is enough for Papias to ascribe "*the logia*" to Matthew without other modification, in order to be reasonably understood as referring to matter similar to Mark's. (We might almost add that Papias' retention of the article and omission of the adjective is a tacit indication that he expected to be so understood.) This also presupposes, what seems to be the case, that Eusebius is citing Papias *verbatim* and not paraphrasing. Even in this event, however, a study of Eusebius' own habitual use of the terms involved must furnish very strong evidence of the sense in which Papias had used them. For Eusebius, as historian of the beginnings of the Church, in all his allusions to permanent institutions would naturally adhere to terms crystallized by tradition into recognized designations. Whatever "the dominical *logia*" meant to Papias in a work of such paramount influence as a source, that the phrase would have meant to Eusebius himself, even when not citing Papias. Eusebius had neither need nor incentive to employ in his own writings terms so evidently definite in ante-Nicene usage, except in their original and recognized sense.

Into his own writings, however, Eusebius did introduce the term λόγια, both unmodified and variously qualified. The

[2] *Note on the Eusebian use of "Logia"*. J. Donovan, S.J. *Biblica*, Vol. 7, Fasc. 3, pp. 301-310.

data produced to illustrate his usage are taken by Fr. Donovan from the *Historia Ecclesiastica,* the *Praeparatio Evangelica* and the *Demonstratio Evangelica.* They are arranged under four headings, and each occurrence of the term under discussion is given in its context. The results may be briefly summarized for the reader's information.

(1) It is admitted at the beginning that "in order to avoid the constant repetition of γραφή and ἱερὰ γράμματα, which would produce intolerable monotony, he (Eusebius) had recourse to a variety of synonyms. Foremost among these we find τὰ ἱερὰ λόγια, τὰ θεῖα λόγια, and if the reading be correct we get occasionally οἱ ἱεροὶ λόγοι. . . . Though it must be admitted that τὰ λόγια unqualified occurs in Eusebius as the plural of λόγιον used to denote an individual prophecy, and even as synonymous with χρησμός, still it will be found that in the qualified form τὰ θεῖα λόγια or τὰ ἱερὰ λόγια it is used practically as the equivalent of γραφή or τὰ ἱερὰ γράμματα. . . . There are, however, instances . . . where, because the subject discussed is prophecy, it might be argued, unsatisfactorily, I think, that the sources they refer to are exclusively the Prophetic books. As however Eusebius culls his prophetic texts from almost every part of the Old Testament, it might be correct to say that the O. T., in its entirety, consisted, in his eyes, of Prophetic books." Well might it so consist, in the eyes of an alumnus and later a bishop of Caesarea and an associate of Palestinian Hebrew Christians; for in the nomenclature of the Palestinian Jews themselves, even the historical books of their canon were "the Former Prophets", not, as Kirkpatrick remarks,[3] because "the Prophets were the historians of Israel" (a reason which is not even a fact), but because every author of a sacred book was thereby a medium of divine revelation, and in that capacity a *nabhi',* or spokesman, of God.

Following the above sketch of the general situation, Fr. Donovan cites five instances of τὰ θεῖα λόγια (referring to four others similarly noted by E. Schwartz) whose context proves the identity of this expression with "the sacred Scriptures"; one passage in which τὰ ἱερὰ λόγια are actually identified with "the prophetical Scriptures", and another in which they are

[3] *The Doctrine of the Prophets,* p. 14; cf. footnote 2.

appealed to as attesting a covenant with Abraham and Noe; and a pair of passages whose identity in theme equalizes "the *logia* of the Hebrews" with "the Jewish Scriptures."

(2) Under his second division the writer presents six passages in which "the Hebrew" or "Jewish Scriptures" are variously termed by Eusebius "the *logia* of the Jews", "the *logia* of the Hebrews", "their *logia*", "the *logia* in use among the Hebrews".

(3) "The Demonstratio Evangelica . . . deals almost exclusively with the prophecies of the Old Testament bearing on the coming of Christ. Now one of the many terms regularly employed by Eusebius to denote prophecy is λόγιον. Accordingly the expression προφητικὰ λόγια is well adapted to designate the prophetic utterances of the Prophets. Nevertheless it is found to convey practically the same notion as prophetic *literature,* being merely a variant of αἱ προφητικαὶ γραφαί or αἱ προφητικαὶ βίβλοι; and yet its direct meaning is prophecies rather than the books containing them. But it must also be borne in mind that Eusebius draws his prophecies from practically all the books of the O. T., from Genesis onwards." Here follow nine instances in point.

(4) The fourth section presents an interesting comparative study of the significant word itself, with the *Demonstratio Evangelica* as almost its only source. (A) In the evident meanings of "the prophecy" and "the prophecies" respectively we have half-a-dozen instances of τὸ λόγιον and τὰ λόγια. (B) The same phrase, in either number, may also mean "Scripture text" (or "texts"); the plural form, however, of this usage is not illustrated from Eusebius, but from Origen.

Of the writer's summing up of the evidence we quote the salient parts:

(Papias) tells us distinctly that "Mark wrote what he remembered of *the words and works of Christ*", though he had not been a personal follower of the Lord. We learn also from Papias that Mark's literary effort aimed at the reproduction of Peter's catechetical instructions. Indeed he tells us that Mark's chief preoccupation was "to omit nothing of what he had heard" from Peter, "and to commit no falsehood in his record of it". To account for certain alleged defects of order in this "record of *words and works*", compiled by Peter's interpreter, Papias further stresses the fact that the Apostle

"used to deliver his catechetical instructions according to the requirements (of his audience) and *not as if* he were engaged in drafting dominical oracles" (τὰ κυριακὰ λόγια). He thereby insinuates that Mark might have adopted a quite different order, had he not been bent on reproducing his master's instructions. In this way we learn from Papias that, while the task of the master was oral teaching, the task of the interpreter was the compilation of dominical oracles.

Hence the "*Compilation of the Dominical Oracles*" becomes identified with "*the record of Christ's words and works*". If we did not already know the official name of a *record of Christ's words and works,* we can get it from the second line of the Acts of the Apostles. There Saint Luke tells us that the content of his πρότερος λόγος (Luke's Gospel) is a record of "*the works and teaching of Jesus* from the beginning". Luke's definition of a Gospel is *a record of words and works.* The compilation of κυριακὰ λόγια, being also a record of words and works, must unhesitatingly be pronounced to be nothing but a gospel. And all this tallies with the use of κυριακὰ λόγια by Irenaeus and also by such contemporaries of Papias as Polycarp and Justin. It is likewise in conformity with the general meaning of τὰ λόγια κυρίου in O. T. and N. T., and in the *prima Clementis,* i. e. *word of God* with connotation of the scripture in which it is contained. When it is realized that Papias identifies Mark's record of words and works with the compilation of dominical logia, it is not difficult to interpret the subsequent reference to the composition of τὰ λόγια ascribed by Papias to Matthew. At what interval from the comment on Mark occurs the briefer comment on Matthew, and on the efforts to translate him, one is left entirely to conjecture. In all probability Eusebius copied them in the order in which they occur in the Ἐξήγησις. . . . .

For those who take the pains to consult the original sources, there is not an atom of evidence that τὰ λόγια θεοῦ ever stood for "Discourses of the Lord", as so many critics have held, much less for the so-called *Testimonia* which have been unremittingly advertised by Rendel Harris.

Some Obscurities in the Psalms.—Not a day passes in the use of the Breviary without our stumbling upon some passage in the Psalter which seems almost or quite unintelligible. In this same issue of *Biblica*[4] Fr. Franz Zorell, S.J., examines a few such passages and offers suggestions tending to their clarification. We present only a brief summary.

[4] *Kritisches zu einigen Psalmversen.* Franz Zorell, S.J. *Biblica,* fasc. cit., pp. 311-320.

(1) Psalm xxi (Heb. xxii), 2, reads in the Vulgate: *Deus meus, clamabo per diem, et non exaudies: et nocte, et non ad insipientiam mihi.* St. Jerome's own version of the Hebrew renders the second member: *et nocte, nec est silentium mihi.* The difficult word is the last predicate, which in the extant Hebrew reads *dûmîyyāh,* giving us a noun, "rest" or "respite". Fr. Zorell first points out that if the sense were "there is no rest for me", the preceding negative would normally be *'ēyn,* and not the extant *lō',* which appropriately modifies a verb. Next he notes that several manuscripts lack the long "u" in the stem of the form in question; without this, and with a very slightly altered pointing, we should have the passive verb *dumm^{e}yāh,* with the rendering "there has been no thought of me"; or further, with a very permissible change of the final consonant from *h* to *th* and the appropriate pointing, we should gain an active verb in the second person, *dimmîthā,* with the following result:

My God, I cry by day, and Thou hearest not;
And by night, and Thou dost not think of me.

(2) Psalm xli (Heb. xlii), in the latter part of verse 7, reads: *Propterea memor ero tui de terra Jordanis, et Hermoniim a monte nodico;* or, after St. Jerome: *propterea recordabor tui de terra Jordanis et Hermonum de monte minimo.* The evident parallelism places "tui" and "Hermoniim" in the same dependence upon "memor ero", even in the present Hebrew text. "I think on thee from the land of Jordan, and on Hermon(s) from a lowly hill." But "Hermoniim" is still difficult. However, a common Semitic root of the same radicals, *ḥrm,* bearing the sense "set apart", "exclude from common use", produces Arabic forms meaning "sacred thing" and "sanctuary", as well as the Ethiopic *meḥrām,* "shrine". On the other hand, such a form as *ḥermônîm,* regarded as a plural of the name Hermon, seems anomalous. If, however, with another vocalization it may be taken as plural of a noun not elsewhere found and meaning "sanctuary", we have the Psalmist's longing for Sion expressed in an apt and perfect parallel:

Therefore do I remember Thee from the land of Jordan,
And Thy holy places from a lowly hill.

(3) Psalm xlix (Heb. l), verse 23, reads: *Sacrificium laudis honorificabit me: et illic iter, quo ostendam illi salutare Dei.* The latter member is rendered by St. Jerome: *et qui ordinate ambulat, ostendam ei salutare meum,*—a decided improvement. This verse concludes the Psalm, and thus closes a strophe whose whole theme is the necessity of a worship not merely external, but with which the moral state of the worshiper is in keeping. *Qui ordinate ambulat* is St. Jerome's own version of the Hebrew *sâm derekh,* "who settles" or "arranges (his) way"; while the less acceptable (and unintelligible) *illic iter* of the Breviary arises from reading *shâm* ("there") for *sâm.* The former of these renderings is not too obscure, but the same Hebrew phrase is capable of a somewhat better one. The "way" may be God's way for man, the absolute "way" of His revelation (as in Ps. cxviii, 1), which thus becomes man's "obligation" or "duty". Moreover the verb *sîm* occasionally has the force of "work", "effect", "bring to pass". These aspects of the two terms suggest a closer parallel than St. Jerome's

> Who sacrificeth praise, doth glorify me:
> And who performeth duty, to him do I show the salvation of God.

(4) Psalm lxvii (Heb. lxviii), verse 24, reads: *ut intingatur pes tuus in sanguine: lingua canum tuorum ex inimicis ab ipso.* St. Jerome prefers: *ut calcet pes tuus in sanguine, lingua* (var. *linguam*) *canum tuorum ex inimicis a temetipso.* The Hebrew is certainly difficult, and various renderings have been proposed, a few of which are exhibited in this connexion. None, however, seem quite satisfactory. "Intingatur" may stand approved by changing the pointing of *timḥaṣ* to the passive vocalization *timmāḥēṣ* and appealing to an ancient Semitic force of this root, "pour over", "flood" (transitive). All else in the couplet would be passable except the final form *minnēhû,* rendered above *ab ipso.* In this Fr. Zorell sees a verb in the imperative: *mannēhû.* This verb in the indicative occurs in Jon. ii, 1: "Yahweh had appointed (ordered, brought about) a great fish to swallow Jonas", as later in the same book He "appoints" or "brings about" the shade-vine, the worm and the east wind for their several functions. The

imperative with its pronominal object, in the context of our Psalm, Fr. Zorell interprets as "order it", "call it" (the "tongue" to wit), in its evident connexion with the phrase "from the enemies". Thus the Psalmist "completes the terrible picture by interrupting the sentence and calling upon the warrior to do what, of his own motion, he would do only with reluctance"; and the couplet thus understood reads:

> So that thy foot may be covered with blood:
> And thy dog's tongue—call it off from the foe!

The article concludes with a discussion of the true text and meaning of a fifth passage, Ps. lxvii, 31; and a criticism of Fr. Zorell's interpretation follows from the pen of Fr. Vaccari. Both discussions are highly interesting, but too lengthy and involved in technicalities for even substantial reproduction in the present space.

An insidious popular attack upon the authority of the Canon of the New Testament is perhaps hardly "Bible study", and certainly the one now in mind would occupy no space here except for the sake of information which the pastor may desire in answering the queries of the justly puzzled laity. Early in November the literary supplement of a prominent Sunday newspaper lent itself incontinently to the advertisement of a book entitled "The Lost Books of the Bible", and unfortunately enlisted at least one honorable name in ostensible approval of its subject. The facts in brief may be of interest.

A short time ago (the work, undated, is just in a second edition) a Philadelphia publisher, David McKay, produced a volume entitled: "*The Apocryphal Books of the New Testament:* being all the Gospels, Epistles, and other pieces now extant attributed in the first four centuries to Jesus Christ, His Apostles and their companions; not included, by its compilers, in the authorized New Testament; and, the recently discovered Syriac mss. of Pilate's Letters to Tiberius, etc. Translated from the original tongues. Illustrated from ancient paintings and missals." It is this same book, page for page (with the exception of a transposed illustration, and perhaps a few other such trifles), that a concern styling itself

the Alpha Publishing Company has just produced under a somewhat more attractive cover, and begun to advertise afresh under the title first mentioned above. The former price (still that of the original volume) of two dollars has been raised to three, the increase being perhaps regarded as safe in view of the sensational title "The Lost Books of the Bible", though a double lie is dear at any price.

The true nature of this two-titled book should be known to our laity who happen to have heard anything about it. It contains English versions of twenty-five (according to the table of contents, twenty-four) of the Apocrypha surviving from Patristic times. The impetus to their publication in this form is twofold, or perhaps one should say alternative. The uninstructed reader, having these pious romances before him in English, and actually divided into chapters and verses like the text of a modern Bible, may relish and embrace their narrations, and forthwith conclude that once again the Catholic Church has robbed him of a part of his heritage and kept him in ignorance of much precious truth. Or, if his bent be different, he may class them as historical sources with the canonical Books themselves, and conclude that all alike are worthless. In either case the cause of error, confusion and despair will have been served, and profitable sums gained through a never-ceasing traffic in souls.

Credit is secured by overwhelming the simple with a mass of foot-notes, particular prefaces and general introductions, replete with references (and still more with loose and unverified allusions) to Fathers, Councils and Catholic theologians. But these data, most of which are either garbled or misinterpreted, are not obtained at first hand. The mediums through which they percolate are Jortin and Wake, both sturdy Protestants of the Anglican persuasion and also of an uncritical period of research. The anonymous editor had need of such interpreters of antiquity to further his own avowed tendencies. These begin to appear on the title-page itself, in a quotation from Dr. Talmage, which informs us that "the Apocryphal Books of the New Testament show a great deal of the early life of Christ not to be found in the four Evangelists". After this, the tone of the editor's introduction could almost be forecasted. It is a cheap tirade

against the authority of the Nicene Church, and especially of its councils, as being quite incompetent to define what any Christian should believe about anything, above all about the true and proper content of the inspired Scriptures. Jortin's hand is discernible, of course; but the anonymous editor of "The Apocryphal Books of the New Testament" wields an assurance and indulges a polemic bombast which might have evoked from Jortin a graceful gesture of scholarly Anglican deprecation. The disciple concludes by hurling this defiance at his critics: "To the bolt of the Bigot and the shaft of the Shrinemaker, he scarcely condescends the opposition of a smile." That is a pity, since it is so hard to launch bolts and shafts at the sunshine of a smile.

As the character of the book is now clear enough, only a note or two of certain points need be added. First, our unsmiling editor spares no pains to make each "piece" in the collection acceptable by a paragraphic preface. Here he emphasizes any mark of interest or respect that may have been expressed toward the "piece" in hand by writers patristic, mediaeval or modern. Some of his statements in this connexion are decidedly questionable on the ground of fact. Secondly, the editor places his own term to the canonical period of these perished treasures: they must belong to "the first four centuries of Christ" (sic), or remain without the pale. It is hard to say why the year of grace 399 should have stopped their output, unless because the well-known *Transitus Mariae,* containing the legends of the death and assumption of the Blessed Virgin, is by *some* critics assigned to the beginning of the fifth century, and might therefore be passed over in silence. For, of course, it would never do to include such manifest evidence of veneration for the Mother of Christ among the edifying narratives which the bigots of antiquity expunged from the record of evangelical truth.

For the inquiring layman, to be sure, it suffices to point out that this book, under either of its titles, falls under the heading of prohibited reading, since the copious introductions and notes are full of attacks upon the authority of the Church in matters of faith. The above sketch, however, may furnish the priestly guide with a little more detailed information.

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RECENT PHILOSOPHY.

The interest in philosophy shows no signs of abating but is rather increasing and spreading. An everwidening circle of eager minds, seeking for answers to the puzzling questions with which life confronts them, reaches out to a fuller understanding and a unifying knowledge of the problems of human existence. Of this tendency the popularity of certain books of a decidedly philosophical trend and the success of certain ventures, by which metaphysical speculation is brought to the door of the common man, give eloquent testimony.[1] It appears that something akin to a metaphysical hunger has taken hold of large sections of the community. Man is incurably

[1] We refer to two books of the popular type that have had an enormous sale, which bespeaks a keen concern about ultimate questions. The first is a volume entitled, *Why We Behave Like Human Beings,* by George A. Dorsey, Ph.D., LL.D. (New York, Harper & Brothers). In less than a year this volume has seen fifteen printings. It is true, the book is hopelessly superficial, but for a great number it has had a definite message. The nature of the book can be gauged by a few quotations taken at random from its pages. "This book does not presume to offer a Philosophy of Life or suggest Science as a substitute for Religion. But as philosophy was moonshine until it began to investigate the elementary properties of matter and energy, so, I suspect, religion will be subject to quackery and hypocrisy until humanity itself becomes more humane than human nature and religion itself ceases worrying about heaven and hell and devotes its energies to making this earth a paradise." "Consider the emotional drive. Where has it not carried man? To what heights and depths has it not driven him? The fiery passion for life, the haunting fear of the unknown! The agelong persecutions, the massacres, the burnings, the torturings, the revilings, done in the name of God to prove that God is just! The hells that have been invented to scare children into loving a merciful God! How the heavenly choir must have wept—or laughed!" "Man's brain is from two to three times larger than that of the gorilla, but, apart from mere size, man and ape brains are more alike than their big toes." "Our ancestor neither fell nor dropped from the ancestral tree. He walked down; his brain had become too big for foliage. It was the most important step in the life of the human race." "As the universe itself is not made, but is continually being made, so with man. This view of the universe and man is repugnant to many; it disturbs the serenity of their belief in the Absolute and Eternal and the simplicity of their thought that earth and man were created, as a magician conjures goldfish out of nothing and rabbits out of an empty hat." Surely men must be starving for the truth to feed on such an intellectual diet. The second is *The Story of Philosophy,* by Will Durant (New York, Simon and Schuster). In an incredibly short time this volume has rounded out the fifty-second thousand. As far as soundness is concerned, it is on a par with the preceding volume, but it is written in a captivating style. However, we are merely considering it here as symptomatic of a keen general interest in philosophy.

Among the foundations that cater to the dissemination of philosophical knowledge among the masses, perhaps the most outstanding is the People's Institute in New York. It offers a very ambitious program: Everett Dean Martin, *What is the Matter with Modern Ideas?*; Irwin Erdman, *Varieties of Metaphysical Experience;* E. G. Spaulding, *Outlines of Philosophy;* G. Kingsley Noble, *Evolution: Facts and Theories.* Mention of this Institute implies no approval of its aims and methods.

philosophical. He cannot live without reflecting on the why and what of existence. The popular interest in philosophy could possibly be ascribed to the general decline of religious conviction outside of the Catholic Church. Religion supplies an authentic answer to the numerous problems that torment man and gives an intelligent account of the general scheme of things; when faith decays man turns to other sources to find out something about the meaning of the cosmos, for reason imperatively demands an acceptable interpretation of the universe. This observation would also explain the lack of philosophical interest in those who possess the priceless light of faith. When one has the stronger illumination that comes with faith he can easily dispense with the much fainter light that emanates from philosophy. Catholic thinkers need not take it amiss when their own coreligionists are but mildly interested in their speculations. It is quite natural, for faith answers their problems more clearly and more authoritatively than philosophy. The Catholic does not look upon life as an unsolvable enigma. To him the universe is perfectly luminous. He is able to read a satisfactory meaning into all cosmic happenings.

Philosophy and Life. Philosophy has too often prided itself on its aloofness from life. It has often been only an intellectual affair, frequently merely an intellectual pastime. It remained among the ethereal clouds and eschewed the contact with the sordid realities of human existence. As a result of this attitude, it was disdained by practical men. This period is passing. Philosophy is fully realizing that it can demand notice and respect only if it has a worthwhile message for mankind and if it can make an important contribution to the great struggles of the human race. This facing about of philosophy is particularly noticeable in Germany. In an interesting study on the subject Prof. Paul Arthur Schilpp writes: "In a study of some recent books by Max Scheler, Ernst Troeltsch, Jonas Cohn, Wilhelm Ostwald, August Messer, Rudolph Otto, Julius Schultz, Albert Schweitzer, and others, one fact struck the writer more than any other. Contemporary German philosophy[2] places an emphasis not merely

[2] British philosophy exhibits the same characteristic in many of its exponents, such as Bertrand Russell, Viscount Haldane (*Human Experience;* New York, E. P. Dutton), and L. T. Hobhouse.

upon the philosophy of values but upon philosophy in general as directly, vitally, and necessarily related to human weal and woe, as responsible for civilization or the collapse of civilization; in short, upon philosophy as not merely a discipline of theoretical intellectualizing but as a practical instrument in the solution of all the most vital human and cultural problems. Such a point of view is almost wholly lacking in contemporary American philosophy."[3] The fact that American philosophy is lagging behind in this respect is due to the unfortunate circumstances that it is still to a wholly disproportionate extent engaged in questions of epistemology. But we may hope that it will soon turn away from this barren field to grapple with the real problems of life. Prof. John Dewey is turning his face in this direction.[4]

[3] "American Neglect of a Philosophy of Culture", in *The Philosophical Review*, September, 1926. Quite pertinently the author continues: "But a philosophy with man left out is a strange phenomenon. A weltanschauung which omits man with his goals and aspirations, hopes and fears, desires and dismays, his longings, purposes, and strivings certainly falls short of taking into consideration the empirical world as we know it. For certainly the world about which we know anything at all includes man and his interests." This also is the opinion of Dr. Will Durant: "Philosophy clings like a timid spinster to the oldfashioned problems and ideas; direct preoccupation with contemporary difficulties is left to literature and politics. Philosophy is in flight today before the sciences, one after another of which have run away from her into the productive world, until she is left chill and alone, like a forsaken mother with the vitals gone from her and almost all her cupboards empty. Philosophy has withdrawn herself timidly from her real concerns—men and their life in the world—into a crumbling corner called epistemology, and is in danger every moment of being ousted by the laws that prohibit habitation in flimsy and rickety structures. But these old problems have lost their meaning for us: we do not solve them, we get over them; they evaporate in the heat of social friction and living change. Philosophy, like everything else, must secularize itself; it must stay on the earth and earn its keep by illuminating life." (Op. cit.) The late Prof. Rudolf Eucken (died Sept. 14, 1926, in Jena) belonged to this school of practical thinkers who seek to make philosophy subservient to life. During his whole philosophical career he sought to discover an absorbing and commanding life purpose that would render human striving and suffering significant and valuable. The trend of his thought is suggested by the titles of his works: *Kampf um einen geistigen Lebensinhalt* (1896); *Der Sinn und Wert des Lebens* (1908); *Einfuehrung in eine Philosophie des Geisteslebens*. He did not often find what he sought. Having rejected positive Christian teaching, he failed to discover the clue to the meaning of human existence, and life to the end remained problematic for him. Most of his writings have been translated into English. They are characterized by earnestness and nobility of sentiment. Cf. *Dr. A. J. Jones, Rudolf Eucken* (The People's Books, London).

[4] "What serious-minded men not engaged in the professional business of philosophy most want to know is what modifications and abandonments of intellectual inheritance are required by the newer industrial, political, and scientific movements. . . . The task of future philosophy is to clarify men's ideas as to the social and moral strifes of their own day. Its aim is to become, so far

Psychology. Sedulously we are ploughing the field of psychology and raising on it an abundant crop of theories, of which one succeeds the other with an astounding rapidity. Well does Dr. C. K. Ogden declare: "It would be gratuitous to pretend that psychologists as a body are agreed on many fundamental issues."[5] To keep abreast of the ever-increasing mass of psychology texts is practically impossible. The aim of the modern psychologist is to detach his study completely from metaphysics and to make it a purely experimental science. "Psychologists," says Miss Margaret W. Landes, "have always desired for their science an empirical status as radical as that of chemistry or biology. And from the beginning they have worked hard for the object of their desires."[6] In this, however, they have not succeeded, nor can they ever succeed, for, on their view, to put psychology on a truly scientific basis means to explain all mental phenomena after the stimulus-response pattern. But there happens to be more to mental phenomena than mere mechanical reactions, and, hence, it is impossible to reduce them to the categories of the physical and exact sciences. The latest and most pretentious attempt to set forth psychology without any metaphysical implications and to place it on a concrete natural science basis is that of Dr. J. Robert Kantor.[7] Prof. Ogden gives an excellent survey of the confused state into which this science has fallen since it abandoned the idea of a soul.[8] One of the newer developments in

as humanly possible, an organ for dealing with these conflicts. A catholic and farsighted theory of the adjustment of the conflicting factors of life is philosophy." (*Creative Intelligence.* New York).

[5] *The Meaning of Psychology.* New York, Harper & Brothers.

[6] "Thomas Brown, Associationist", in *The Philosophical Review,* 1926.

[7] *Principles of Psychology.* Two volumes. New York, Alfred A. Knopf. The treatise is truly an *opus magnum* and comparable to William James' *Principles of Psychology.*

[8] Op. cit. The spirit of the work may be gathered from the following quotations. "To assume special psychic agents, or to maintain that the working of the mind is beyond the scope of any possible physiological explanation would be a rash procedure for a psychologist today." "Man has developed certain of their [animals'] capacities to an incomparable height, but though his activities are more complicated, they are still the same in essence." "This is not the place to raise the fascinating topic of man's animal ancestry and the traces of preanthropoid evolution in the human organism as a possible basis for the differentiation of types; but it may be noted that recent work on racial origins has made it probable that the three chief stems of humanity, the White, the Black and the Yellow (Shem, Ham, and Japheth), are allied, respectively, to the Chimpanzee, the Gorilla and the Orang; and further that they are far more intermingled than we suppose."

the field is the so-called Gestaltspsychologie or the psychology of configuration.[9]

Undoubtedly the most comprehensive statement of modern psychology is that edited by George Dumas.[10] These stately volumes are the fruit of the collaboration of a great number of French scholars. Each one presents the special field which he has cultivated and on which he can speak with authority. The approach to the subject is from the empirical point of view. Some of the writers, however, unwarrantedly introduce their metaphysical views.

Besides the preceding may be mentioned: Mary Collins and James Drever, Experimental Psychology (New York, E. P. Dutton & Co.); Knight Dunlap, The Elements of Scientific Psychology (St. Louis, C. V. Mosby Co.); J. Lindworsky, S.J., Umrissskizze zu einer theoretischen Psychologie (Leipzig, J. A. Barth); Bourdon, B., L'Intelligence (Paris, Alcan); H. L. Hollingworth, The Psychology of Thought Approached through Studies of Sleeping and Dreaming (New York, D. Appleton & Co.); Henri Delacroix, L'analyse Psychologique de la Fonction Linguistique (Oxford, Clarendon Press); Bentley, Dunlap, Hunter, Koffka, Koehler, McDougall, Morton Prince, Watson, Woodworth: Psychologies of 1925. (Powell lectures in psychological theory, Worcester, Clark University Press); Hans Driesch, Grundprobleme der Psychologie. Ihre Krisis in der Gegenwart (Leipzig, E. Reinicke); B. C. Leeming, Imagination. Mind's Dominant Power (New York, M. H. Scroeder Co.); Arnold Ruesch, Die Unfreiheit des Willens (Darmstadt, O. Reichel); Gustavus Watts Cunningham, Five Lectures on the Problems of Mind (Austin, University of Texas Press); Lucien Lévy-Bruhl, How Natives Think (New York, Alfred A. Knopf);

[9] The Gestaltspsychology is a reaction against that view which overemphasizes the structural elements of the mind and conceives of it as a mosaic. "Gestaltpsychology", writes Prof. Mary Whiton Calkins, "is, in its negative aspect, one form of a very widespread contemporary protest against atomistic psychology—that is to say, against the conception of psychology as the science of associated aggregates of mental elements. By configuration or structure (for both terms are used to render the German Gestalt) is meant a unity which is an undivided, articulated whole, which can neither be made up by adding together separable, independent elements nor reduced to such elementary constituents." ("Critical Comments on the Gestalttheorie", in *Psychological Review*, March, 1926.)

[10] *Traité de psychologie.* Paris, Alcan. Two volumes.

D. Drake, Mind and Its Place in Nature (New York, MacMillan Co.); F. Koehler, Metaphysische Psychologie und ihre Beziehungen zur Religion (Leipzig, E. Pfeiffer); K. Koffka, Die Grundlagen der psychischen Entwicklung. Eine Einfuehrung in die Kinderpsychologie (Ostervieck, A. W. Zickfeldt); W. Koehler, The Mentality of Apes. (New York, Harcourt, Brace & Co.).[11]

An Attempt at Mediation. At the twenty-fifth annual meeting of the American Philosophical Association, December 29, 1925, Dr. James H. Ryan of the Catholic University read an illuminating paper on the problem of knowledge as it is stated and solved in Scholastic Philosophy.[12] One may fondly hope that this significant event will bear good fruit. It is true that a chasm yawns between the modern and the

[11] These studies in ape mentality and the process of learning in apes are intriguing as well as illuminating. Some of the achievements in learning, credited to animals, are truly remarkable. Sultan, the cleverest of these apes, discovered the way of fitting two sticks together so that he could use them to rake in food which was placed at such a distance from his cage that neither of the sticks alone was long enough to reach it. "Two sticks are often put together so that they look like one long stick, and the ape will then try to use them as such regardless of the fact that they do not stay together and are practically useless. But are the two sticks ever combined so as to become technically useful? Sultan was the first to solve the problem. For more than an hour he failed, poking about in various ways, but although he several times put one stick exactly to the opening of the other he made no attempt to fit them together. Even a suggestion from the observer who put one finger into the opening of the stick under the animal's nose (without pointing to the other stick at all) was of no assistance. A little later, when sitting with his back to the fruit, Sultan happened to find himself holding one rod in either hand so that they were in a straight line; he pushed the thinner one a little way into the opening of the thicker, jumped up, ran immediately towards the railings, and began to draw a banana towards him with the double stick. Though the sticks fell apart, Sultan at once replaced them, and proceeded with the greatest assurance to rake fruit towards him, replacing the sticks whenever they slipped asunder. The proceeding so pleased him that he continued, without stopping to eat any of the fruit, to rake into his cage everything that he could reach." (C. K. Ogden, op. cit.)

[12] "The Problem of Knowledge from the Point of View of Dualistic Realism", in *The Philosophical Review*, September, 1926. The author is quite right when with a slight touch of impatience he concludes: "What of the future? The epistemological problem will scarcely be displaced from its central position in philosophy no matter what advances psychology and the sciences make. I do not see, however, why we must continue to fight over and over again the battles of the past. Even the philosopher should learn something from experience. . . . The epistemologist gets nowhere by refusing to accept the starting point of both popular opinion and experimental science. Philosophy, science and common sense must stand and fall together. . . . But whatever one's attitude may be, it seems an assured fact that no approach is likely to succeed which ignores the view of the man in the street or passes over the achieved results of psychology and physics."

scholastic mentality, but after all this gulf is not unbridgeable. American philosophy is still young and plastic and, therefore, may yet be won over to the principles of the philosophia perennis. The tone of the paper was in perfect harmony with the irenical purpose. It avoided those triumphant notes which the Scholastic, sure of his dialectical victory, loves to strike but which grate so unpleasantly on the ear of the listener.

St. Thomas Indicted. The books that set forth the merits of the philosophical system of the Prince of the Schools and extol his remarkable genius are legion. But an indictment of his system and methods by a Catholic thinker is so unusual an occurrence that it deserves to be mentioned, if only as an oddity. The attack was launched by Dr. Johannes Hessen, instructor at the University of Cologne.[13] There is very little, if anything, in the entire system that escapes his severe censure. He regards the Thomistic system not only as utterly inadequate for our times, but even as decidedly harmful. There can be no doubt that the author's mind has been thoroughly inoculated with the virus of Kantian philosophy.

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[13] *Die Weltanschauung des Thomas von Aquin.* Stuttgart, Strecker und Schroeder. Immediately many pens got busy in the defense of the thomistic philosophy. Thus Dr. Doerholt made a dignified and moderate but crushing reply in *Divus Thomas*, September, 1926. Dr. M. Horten took up the defense of the Angelic Doctor in *Philosophisches Jahrbuch*, 1926: Ist die Philosophie des hl. Thomas von Aquin in ihren Grundlagen verfehlt.

Criticisms and Notes

THE OPEN DOOR. A Popular Plea for the Catholic Faith. By S. Burrows. Benziger Brothers: New York. 1926. Pp. xix-505.

THE FOUR MYSTERIES OF THE FAITH. By the Right Rev. Monsignor Kolbe, D.D., Litt.D., of Cape Town. With a Foreword by His Eminence Cardinal Gasquet. Longmans, Green & Co.: London, New York. 1926. Pp. xvi-204.

Each of these two books is a markedly individual contribution to doctrinal literature. Each indeed is unique in its special field. Each therefore might well claim for itself a wholly separate review in these pages. On the other hand, the two have certain points in common which make it desirable to consider them together. In the first place they are both the products of minds that have experienced the difference between life outside and life within the Church. The respective authors therefore have written under a mental habit which, even though it be intangible, unanalyzable, lends nevertheless a peculiar personal force to the point of view taken and the line of argument pursued in each case. Moreover the two books are mutually complementary. The first leads up to the Church, opens the door and, after a general survey, convinces the beholder that the Temple viewed both from without and from within is veritably the House builded by God Himself for all the nations to enter and adore. The second book supposes the reader already possessed by that conviction and prepared to see more deeply into the mysteries of the faith; or, rather, prepared to allow those mysteries to penetrate through his mind illumined by faith into the depths of his soul and fill his whole nature with their light and warmth.

Mr. Burrows, taught by long personal experience, shows his reader —whom he first impresses with the importance of the quest—the outside of the Church. Supposing the latter prepared to admit the reliability of common sense and the objective value of at least primary judgments, the author analyzes the nature of man, dwelling especially on the liberty of the will, personal immortality, and the existence and nature of God. He thus points out the theistic approach to the temple. In the second part he takes his readers a step nearer to the Church, showing them what comparative religion has to teach, especially as the study of it turns upon the search for God amongst the so-called "primitives" and the great ethnic religions. In the third part of the volume we reach the threshold of the Church, where we follow the basal lines indicated by the possibility and probability of

revelation and of miracles, the monotheism of Israel, the Messianic prophesies, the historicity of the Messiah, and the verity of our Lord's physical resurrection. In the fourth, the concluding part, we enter the Church. With the New Testament and Patristic Tradition as guide-books and the notes of the Churches as signs of divinity, we see that the temple we have entered manifests itself as unmistakably *Domus Dei et porta coeli.* Historical criticism and logical inference have led up to this conclusion. The *rationabile obsequium* having been proved to be what it is, i. e., eminently reasonable, it remains for the mind and will to make the act of faith. This, however, is supernatural and beyond the power of unaided reason. The supplement needed is the free gift of God—grace; which, however, is given to men of good will. *Facienti quod in se est Deus non denegat gratiam.* Mr. Burrows dwells at length upon the process of conversion. He analyzes conversion as realized in a number of typical cases and, separating the natural from the supernatural factors, shows that the latter are not only not contrary to, but are perfectly consonant with the logical use of reason. The discussion closes with some beautiful and practical thoughts on the esthetic power of Catholic worship and the cheer in life and comfort in death afforded by Catholic Christianity.

The foregoing outline affords only a faint notion of this remarkable study of the Church. The author modestly calls it "a popular plea for the Catholic Church". The epithet is true to fact if taken in the sense of being clear, and intelligible to the average educated reader. Taken in the sense of superficial or vaguely informed, it were utterly false. The line of reasoning is deeply penetrating, not *a priori,* subjective, widely abstract. On the contrary, it keeps close to facts, to experience, to the concrete. It is thoroughly critical, taking cognizance all the time of the findings of Biblical and historical criticism. It is particularly full and strong in the dissection of counter-arguments brought from every actual and indeed almost every possible viewpoint. No one can reasonably complain that the *altera pars* is left unheard.

It might be interesting to compare the present work by a scholarly convert who made his way from Presbyterianism through Unitarianism and general free religious speculation to Catholicism: with *The Rebuilding a Lost Faith,* whose author passed through similar religious experiences. To do this would, however, exceed the spatial limits here at command. Suffice it to say that while the two books record certain almost identical experiences, Mr. Burrows deals much more fully than does Mr. Stoddard with the philosophical groundwork of religion and the rational and historical bases of Catholicism, while the latter gives a good deal of attention to the doctrines and

practices of the Faith; matter which does not fall within the scope of *The Open Door*. The present work belongs almost exclusively to Apologetics, to the *demonstratio Catholica,* wrought out on decidedly critical and up-to-date methods. It is a book, therefore, which should interest any thoughtful mind: a book to put into the hands of intelligent inquirers; and one which the educated laity ought to study in these days of aggressive scepticism.

The companion volume in title above makes an ideal complement to *The Open Door*. For, supposing the convert within the Temple and assured of his safety, he is here introduced to the very Holy of Holies. Under the light of faith he is bidden to look within the sanctuary itself, into the principal mysteries of the faith. These latter Dr. Kolbe enumerates as four: namely, the Trinity, the Incarnation, the Mystical Body, the Eucharist. From these four all the other mysteries may be seen to emanate according to the logic and analogy of faith. The fundamental rational truths are the existence of the soul, of the world, of God. Historically Christ is the Centre of the Universe. "Now this Centre claims to have come from God, to be the Son of God. He identified Himself with the Godhead and received the worship of those who adored Him as God. To prove to us that He really came to us from the Beyond, He brought Himself back after we had dismissed Him thither through the gates of death. Therefore from Him, and from no one else, we take the Mysteries of the Beyond."

Christ has revealed the four mysteries. They are recorded in the New Testament. "Interpreting the Old Testament by the New—which is not 'higher' but the 'highest' criticism—we are enabled to make generic statements about God's dealings with man; and as a result we can see a law applicable to all the Mysteries, showing how the mind of man was gradually led from Symbol to Reality, from Metaphor to Mystery." In several separate chapters the author studies this process for each of the Four Mysteries. "And then from the height of the "Pentecostal tableland" thus reached he points out in the history of the world "the devious downward paths by which the mind of man has often gone back from Mystery to Metaphor, and from Metaphor to Nothingness." Here is the keynote to Dr. Kolbe's interpretation of the four mysteries. They are not *metaphors* but *realities,* and it is not metaphor that reveals their reality, but reality that illumines their metaphorical symbolism. With many a variation, with rich modulation suggested by wide ranges of culture, literary and scientific, he discourses in turn on each of the mysteries, synthesizing them in the divine organism unified by the sacramental system, itself centralized in the fourth mystery, the

Blessed Eucharist; and showing them to have received their fullest manifestation, not only as to their separate connotations but also as to their inter-relations and due proportions in the closing book of Christ's revelation, the Apocalypse. "The Apocalypse may be regarded first as a prophesy-poem on the Paschal Sacrifice and Banquet, the Eucharistic Mystery which unites Heaven and Earth. Or, secondly, it may be regarded as the Drama of the Marriage of the Earthly Bride with her Heavenly Bridegroom, of her Unity and her Glory, the Mystery of the Universal Body of Christ. Or, thirdly, as the Revelation of the Incarnate Word, One with the Father, the Alpha and Omega, the beloved Redeemer, the awe-inspiring Judge, the Jesus who lived in our midst, to whom the Spirit and the Bride say Come, and to whom His world-weary disciple pathetically says "Amen: come, Lord Jesus!" Or, fourthly, as the symbolic seal of the doctrine of the Triune God, the Father and the Word occupying the same throne and receiving the same adoration, and the Holy Spirit proceeding from them both. This fourfold unity binds the whole poem more closely together than either the vision of Dante or the tragedy of Macbeth is bound. And the Apocalypse unity is moreover irradiated with all the fiery tongues of pentecost."

If to the reader these thoughts should seem highly mystical and obscure, he must be referred to the context from which they are torn and in which he will find them illumined by countless sidelights. The treatment is too delicately subtle to permit of condensed illustration. For the rest, the reviewer after reading the book once and again, can see no exaggeration in the eulogy by so authoritative a theologian as Father de la Taille, S.J., who calls the work not only interesting but *fascinating*. "There is a freshness about it," he says, "which makes old truths look quite new, and of the daily bread broken to the Christian people in the Catechism makes a feast for the cultured mind. The general trend of the doctrine is not only orthodox, but strikingly true to the inner sense of Catholic dogma. One wonders at times from where the author has gathered certain views, which, while far from current in modern textbooks, are, however, known to the professional theologian to be in direct continuity with the teaching of the Old School and of the Fathers."

JESUS CHRIST THE MODEL OF THE PRIEST. By Joseph Frassinetti. Translated from the Italian by the Rt. Rev. James L. Patterson, Lord Bishop of Emmaus. New York, Cincinnati, Chicago: Benziger Brothers. 1926. Pp. 93.

THE PRIEST AND HIS MISSION. By D. I. Lanslots, O.S.B. Frederick Pustet Co.: New York and Cincinnati. 1926. Pp. 214.

Both these volumes are familiar material to many of our priestly readers. Frassinetti's handy manual was published in English more than fifty years ago, and has since furnished the cleric with guidance in the interior and exterior life of his sacred calling by pointing out the chief virtues and methods of cultivating priestly holiness. It is offered here in a form that invites habitual use, as it can easily be carried in the pocket, and makes a ready appeal to mind and heart by the familiar language of the impersonated Master, Jesus Christ.

Father Lanslots' book is not a translation, but an adaptation of a series of articles by Cardinal Gennari which appeared in *Il Monitore Ecclesiastico*. They explain the principal obstacles which hinder the progress of the cleric of to-day in his priestly mission. It was published as an interpretation, in a sense, of the plan of seminary life laid down by Pius X, for the purpose of improving the disciplinary conditions of institutions for the education of youth to the priesthood. The exposition departs somewhat from the traditional hortatory method adopted in works intended for the instruction of the clergy; therein and in its taking cognizance of modern conditions of life lies the value of the book for seminarists and young priests.

REPORT OF THE PROCEEDINGS AND ADDRESSES OF THE TWENTY-THIRD ANNUAL MEETING, LOUISVILLE, KY., JUNE 28, 29, 30, JULY 1, 1926. Published by The Catholic Educational Association. November, 1926. Pp. xi-663.

THE GIVERS. Notes and Essays on Catholic Education. By Francis H. Drinkwater, Editor of "The Sower." Benziger Brothers: New York, Cincinnati, Chicago. 1926. Pp. ix-252.

HISTORY OF CHRISTIAN EDUCATION. By Pierre J. Marique, Pd.D., Ph.D. Volume II. Fordham University Press: New York. 1926. Pp. viii-256.

Perhaps now and again the question may still be heard: "Why are not we Catholics as well provided with pedagogical literature as are our separated brethren?". If we look steadily for the source of

such a question we can usually trace it to ignorance or to a confusion of quantity with quality. Those who put it are either really unacquainted with Catholic educational literature or they fail, whatever be the reason, to appreciate the superior quality of the treasures enmassed within their Father's house. To say nothing of the educational reviews and school journals that keep professional teachers abreast of the times, the twenty-three volumes in which the papers read and discussed at the annual conventions of the C. E. A. are collected, constitute almost an encyclopedia of pedagogical information. For this reason we give to that publication the first place in the triplet of books above.

The 1926 *Report* covers, as do its annual predecessors, a very broad field of subjects pertinent to the curricula of colleges and secondary schools; colleges for women; libraries; parish schools, with their technical problems; superintendent's work; the seminary, higher and preparatory. The papers, the work of experienced educators, combine pedagogical knowledge with philosophical wisdom, while the discussions to which some of them were submitted in their respective departments bring out many a practical sidelight, and helpful suggestion. We say *some* of the papers, because it was impossible, owing to time limitations, to comment on all of them; an inevitable condition which many readers will regret, especially after they have perused Dr. Cooper's acute dissection of the *Religious Course* in the college curriculum and Fr. Gounley's paper on *Philosophy in the Seminary*—neither of which seems to have been discussed. Both these papers make stimulating reading. They contain keen analyses of actual conditions, and suggest luminous views of desirable ideals. That Dr. Cooper practises what he preaches one may be assured of by reading his *Religious Outlines for Colleges,* the second course of which was reviewed in our December number. We do hope that Fr. Gounley will publish a Latin manual embodying his ideas on the analytic method applied to a text book of philosophy.

Those who are acquainted with the rich harvests of educational science that have ripened during recent years in the field of *The Sower* will welcome the gleanings gathered into the storehouse entitled above *The Givers.* The brief papers are modestly presented as "notes and essays", but teachers to whom they are offered will appreciate them as veritable sheaves of wisdom, science, knowledge, counsel, and piety. God, as the author remarks, is the great *Giver,* and teachers come nearest to Him when they give and expect nothing for themselves in return from their learners. But it is the note of prudence, the queenly virtue, that is sounded at the beginning and is

heard through the volume. For there is a right way and a wrong way in giving and the teachers' gift may turn out to be a serpent instead of a fish, a stone instead of bread. For, again to quote the author, "the danger of the best and keenest teachers is often that of doing too much for their pupils. In some ways—in prayer, and in love, and in taking forethought—they can never do too much. But in other ways, and especially in that unrestricted giving of themselves, that outpouring of personality by which they try to sweep their pupils' minds and hearts along with them into conformity with their own ideals, they are apt to go beyond what is practicable. For the moment they seem to succeed; but only for the moment. The teacher who is over-anxious and over-affectionate, and who over-teaches and over-persuades and over-stimulates and over-influences, is really using a kind of force almost as much as the 'teacher' whose stick is always handy on the desk; and from both kinds of force the growing minds are likely to react as soon as the pressure is lifted. It is in religion, just on account of its importance, that such inconsiderate generosity on the part of teachers is most often seen. We think we can make the children all saints, all at once; but it does not happen so, or, if it seems to happen, it does not last."

We have quoted the foregoing paragraph in full because it is fairly typical both of the literary form and of the prudential note that dominate the author's treatment of the numerous, many-sided problems of education. Not the least interesting portion of the book is the concluding section which is made up of notes on the history of the Church and of mankind as portrayed by Mr. H. G. Wells in his famous *Outline*. Like the discussion of the educational problems, these "notes" reflect a sound and a discriminatingly critical judgment. *The Givers,* while it addresses school teachers in the first place, will be found no less suggestive and helpful by the clergy whose function it so often is to teach teachers.

The second volume of *The History of Education* by Dr. Marique takes up the narrative where the first volume left it—at the close of the middle ages—and carries it onward through the four hundred years of the transitional period, that is, from the fourteenth to the eighteenth century. The author rightly conceives of the history of education to be just one aspect of the "history of the race". It can therefore be rightly understood only if placed in its social, political and cultural setting. When thus regarded in their human background, educational agencies and methods are seen to embrace many factors other than those that enter the school room or the college hall. Viewed thus, "the labors of missionaries for instance amidst the privations, the hardships and dangers of the American wilds

were no less educative in their own way and they are no less worthy of record than the life and labors of an Erasmus or a Comenius" (p. iii). If this point of view should appear to merge the history of education into the history of general culture it will be seen on reflection to include a beneficial reaction and to illuminate and to enrich a field that would otherwise suffer from the aridity of technical details. Moreover in handling these broader themes—such as Humanism, The Reformation, The Catholic Revival, The Modern Scientific Movement from the fourteenth to the eighteenth century, the educational aspects, motives, causes, and consequences are kept well in the focal light. Besides this, the author's method, while sufficiently synthetic to take in large areas, is analytic enough to bring out the definite details. This latter feature is provided for by the lists of questions for discussions which follow the several chapters. The book is therefore one which the general reader will enjoy while professional students of educational history can derive from its pages, together with widened horizons many valuable details and suggestive information—useful knowledge, which they can further develop by consulting the original sources and the books of reference, lists of which follow the questionnaires. We trust this valuable contribution to educational literature will receive the recognition that will encourage the author to complete the work by the early issuance of the concluding volume of the work.

THE FATHER OF THE CHURCH IN TENNESSEE, or The Life, Times and Character of the Right Rev. Richard Pius Miles, O.P., first Bishop of Nashville. By the Very Rev. V. F. O'Daniel, O.P., S.T.M., Litt.D. The Dominicana, Washington; Fred. Pustet Co., New York and Cincinnati. Pp. xiv-617.

The history of the Catholic Church in the United States at the beginning of the nineteenth century is intimately bound up with the missionary activity of the sons of St. Dominic under the leadership of their first American superior, Edward D. Fenwick, later Bishop of Cincinnati. He is not to be confounded with Bishop Benedict Joseph, a contemporary, who was Bishop of Boston. Edward Fenwick was a native of Maryland, though educated and received into the order in Belgium. Richard Miles, who received the name of Pius as a Friar Preacher, was likewise born in Maryland; but his father emigrated to Kentucky where the boy of fifteen was educated in one of the first schools founded by the Dominicans. Here he received the holy habit of the order (1809) and became a teacher of unusual ability not only in letters but in the arts, being an adept especially in music. Later he was sent to Ohio where he served as a

missionary, exhibiting that pastoral spirit of heroic sacrifice which was a marked feature of the priests of that time. Their names are written in the annals of American church history.

The story of his becoming prior, then provincial, and finally bishop, is told by Fr. O'Daniel with much detail, and gives us a full perspective of missionary beginnings and progress of the Catholic religion, in the Middle West and the Southern Ohio district. All the well-known priestly figures of a century ago are brought into the play, with their mutual relations in the upbuilding of the Church. While the State and the Diocese of Tennessee with Nashville as a centre are the points on which our author concentrates his story, the volume presents a minutely descriptive and interesting introductory intended to make the reader familiar with earlier origins and transactions notably of the Dominican Order. Father O'Daniel has spared no pains to inform himself, and in not a few instances corrects chronological and nominal errors in older historians of such high reputation as John Gilmary Shea, Bishop Spalding, and the venerable Father Badin. While there is a large amount of valuable information, likely to be of service and interest to the clerical reader, one wishes at times that the writer had condensed his accounts by using terser language and avoiding needless repetitions (notably under the head of "tradition says"), and by being less subjective. These features, however, may be regarded by some readers as desirable in a history which is largely a work of love for the heroic priest and the institution portrayed by the industrious author.

Literary Chat

Perhaps no Papal pronouncement ever met with such intense hatred and general vituperation as the *Syllabus* of errors condemned by Pius IX. The fundamental reason for the opposition was in the first place that the condemnation fell upon the liberalistic tendencies of the age, and in the second place that the propositions collected in the *Syllabus* were taken up by its opponents independently of the contents within the larger documents from which they were selected by the Holy See for condemnation. As a consequence the propositions thus isolated were for the most part misunderstood and frequently distorted from their original meanings and bearings.

Although the *Syllabus* was compiled to meet religious and moral conditions prevalent two generations ago, the errors which it condemns are as vigorous and widespread at the present time as they were in December, 1864, when the *Syllabus* first appeared. For this reason Our Sunday Visitor Press has done a work as timely as it is historically and doctrinally valuable in issuing the brochure entitled *The Syllabus of Errors (Condemned) by Pius IX*, edited by Robert R. Hull (Huntington, Ind.; pp. 100). In it the propositions condemned are classified under appropriate headings, to which are subjoined the necessary comments and elucidations. The contents are analytically tabulated and the whole is

adequately indexed. The book thus becomes a handy source for reference.

Many of the clergy have no doubt seen the little canto entitled *The Vision Beautiful* which Fr. John D. Walshe, S.J., indicted on the occasion of his golden jubilee. In blank verse that catches some of the majestic rythm of Milton's *Paradise Lost*, with much more of the deep spiritual sense of Dante's *Paradise*, the venerable jubilarian sings of a day's sojourn obtained for him by his Guardian Angel in the realms of the Blessed. In sublime strains he sings of the heavenly courts, and limns with a few daring strokes what it is granted him to experience of the Vision Beatific. It is a bold conception and only a sure sense of proportion and a recognition of the limitations laid inevitably on human artistry could justify an attempt to give it outward expression. The poem reflects these gifts in a high degree and any one who brings poetic insight and sentiment to its reading is sure to be touched by the elevated spirit that breathes through the harmonious verse. A new imprint of the booklet in holiday attire has recently been issued by the Macmillan Co., N. Y.

It is an inspiring thought that millions of men, women and children living under fifty flags proposed to gather together on Golden Rule Sunday, 5 December, in their individual homes or other places of meeting and, partaking of a more frugal repast on that day than is their wont on other days, determined to give the savings from restricted luxury to the relief of the starving orphans of the Near East. When it is remembered that this act of self-denial is prompted not simply by a motive of pity, laudable though it be, but by the higher inspiration of loyalty to the Golden Rule of Love, one feels a quickened sense of confidence in the better instincts of humanity. At the same time one is apt to drop into a mood of speculation as to how much more might easily be done "if men were wise and loved each other" and attested their love by such little acts as for instance the following: Suppose people in this country alone resolved during 1927 to cut in half the purchase of cosmetics, there would be about one billion, one hundred and forty-five million dollars saved in favor of the wretched orphans of the Hither East. If then the luxuriants in candy should be content to live say on half their annual allowance, the little starvlings of Asia Minor could be supplied with six hundred and twenty-five millions worth of bread and milk for supper, with a bit of meat now and again put into their soup for dinner. Twenty-five millions of dollars could be turned over for the Far Eastern kiddies if their Far Western brethren were to be content with half the allowance of chewing gum. While eleven thousand millions could be converted to substantial food to feed the emaciated orphans if American men—and women—were to halve their allowance of tobacco.

Of course if this plan of cutting American luxuries in twain were actually carried out, the economic balance of the country would be sadly disturbed. So let us suppose that all who indulge in these obvious superfluities were to deny themselves say only five per cent of their annual consumption of cosmetics, chewing gum, etc. The sacrifice would not be tremendous nor would economics be revolutionized. Nevertheless some two hundred and thirty-odd million dollars could thus be turned to the N. E. R. fund in testimony to America's *practical* appreciation of the Golden Rule. Then if in addition our baseball fans were to cut off just the same small fraction, five per cent, of their favorite diversion, one hundred millions more could be added to the eloquent testimonial. However, this sort of speculation is up in the air, human nature, or rather human selfishness, being what it is. Anyhow, all honor to the philanthropists who have labored to institute Golden Rule Sunday. They have succeeded in broadcasting the spirit of brotherly love and are doing good work in alleviating poverty and suffering. Anybody who wants to know all about the movement, its inception, worldwide progress, present results and future possibilities will find it all told in an up-to-date *Handbook* compiled by Mr. Charles V.

Vickrey, General Secretary of the N. E. R., published by George H. Doran Co., N. Y. It is an inspiring and usefully informative document, conveyed in forthright diction, fully illustrated with expressive photographs, and serviceably tabulated and indexed. It should serve in furthering a movement which, as President Coolidge says, helps toward the "settlement of misunderstandings among nations as well as among individuals".

Priests and religious teachers generally know the value of a good story to effect an entrance into a child's mind for the truths of faith and conduct. Collections of these helpful instruments are not so many but that a welcome should be in prospect for a recent volume entitled *Teacher Tells a Story* by Dr. Jerome Hannan. It follows as "Book Two" in the wake of a prior collection by the same author which met with a favorable impression from many teachers. Book Two covers the articles of the Apostles' Creed, Prayer, and some miscellaneous topics. Not every story will, of course, be found effective by every teacher. However, there is a large variety from which to draw, so that no one need be at a loss for available illustrations. The volume (pp. 352) is well indexed. (Benziger Brothers.)

Teachers in the upper grades and in our high schools have found some difficulty in selecting a manual of Church History adapted at once to their crowded schedules and at the same time not so condensed as to be unclear or too concise to be devoid of all interest. The difficulty has been lessened by the recent publication of two excellent text books. The one is *A Book of Church History* by Susan Cunnington, M.A. (Longmans, Green & Co., pp. 273); the other is *The Church in the World* by F. A. Forbes (Longmans, Green & Co., pp. 222). Fr. Hugh Pope in his introduction to the former calls it "a marvel of condensation", it being not merely "a bare skeleton of facts but a coördination of them". The narrative opens with the founding of the Church on the Rock and extends to the present year. The text is adequately documented and provided with references to collateral readings and a serviceable time-chart. The *Church in the World* comprises three booklets (brochure). The first carries the narration from A. D. 319 to 1198, the second from 1204 to 1534, the third from 1539 to 1919. The several divisions are supplied with bibliographies. Both these manuals would serve their purpose more perfectly had they included geographical maps.

Apropos of text books, special mention may be made of *A Course of Religion for High Schools and Academies* by the Rev. John Laux, M.A. (Messenger Pub. Co., Covington, Ky.). Only Part I (pp. 85) has thus far been published, but that suffices to give the reader an adequate notion of the author's scope and method. From God, to God, by His way. These lines make the ground plan of the immortal *Summa Divi Thomae*. They are likewise projected in miniature, with some rearrangement, in the present course; albeit only the beginnings are so far exhibited. These embrace the mysteries of the Trinity, the work of Creation, Redemption, and Sanctification. They are introduced by a brief treatment of the end of man and of Faith. The method pursued is admirable for its orderliness and solidity, succinctness and clarity. The typographical disposition of the matter is a great aid to both teacher and student. While directly designed for the class room, priests in preparing doctrinal discourses will find in the author's clear-cut proofs and paragraphs a goodly supply of preachable points.

Whatever Fr. Meschler, S.J., writes on the Gospels is likely to come to his readers with the credentials of "the sound word", seasoned with the savor of sweet reasonableness. This is evidenced by his Life of Our Lord and is further stressed by a recent little volume entitled the *Humanity of Jesus*. Perhaps the term "humanness" would better convey the spirit that pervades the four chapters treating respectively of our Lord's asceticism, art of education, intercourse with mankind, and His wisdom in speaking and teaching. For while in each of these fundamental aspects the

Divinity is seen to furnish the strength of principle, the humanity no less visible manifests the directness of appeal as well to common sense as to the best feelings of our nature. The chapters, which appeared originally in the pages of the *Stimmen aus Maria-Laach,* are translated into excellent English by a writer unnamed on the title page. They are thoroughly tissued out of the Gospels and therefore furnish food, sound and savory, for meditation or spiritual reading. (The Herder Book Co., St. Louis, Mo.; pp. 33.)

With the dawn of every New Year there usually arrives a group of books containing thoughts and maxims adapted for every day of the opening twelve-month. *Maxims of Christian Chivalry,* though not explicitly subsumed under this class of literature, might be easily and rightly thus collocated. For although the material is not chronologically arranged, it could conveniently be so divided up by the individual reader. And what a fortunate person he should find himself to be if the year as it ebbed away would leave embedded in his soul the wisdom of *The Broadstone of Honour* which Fr. Nicholas Dillon, O.F.M., has drawn from that inexhaustible source and so skillfully channeled.

Fr. Dillon declares his purpose to be threefold. First, to rescue from almost total oblivion the memory of Kenelm Digby whose name is fading out of the memory of the present generation; secondly, to give some notion of the grandeur of Digby's first great work, *The Broadstone of Honour;* thirdly, to offer a glimpse of the Ages of Faith. These ends Fr. Dillon attains by a running series of excerpts explanatory, illustrative and defensive of the spirit of chivalrous honor, which is our heritage from the Middle Ages. Fr. Robert Kane, S.J., prefaces the collection with a characteristically eloquent eulogy and the publishers have set the jewels of chivalry in a befitting casket. (P. J. Kenedy & Sons, N. Y.)

Whoever wants "a rattling good story" for boys—Boy Scouts especially—will find it unmistakably in *The White Birch Mystery* by Michael Simko (Kenedy & Sons, N. Y.). It starts with a head-on collision between a freight and a passenger express. The hero comes into possession of a five-hundred-dollar wad (the incident is complicated by the money being found to be counterfeit) and a diamond ring dropped by a dying man whom he had helped to make a last act of contrition. Instead of handing over the valuables to the proper custodians, Tod in a moment of vacillation retains them. Then begins the agonies of conscience to which not even an auto smash-up (wherein he sustains a broken leg) nor the tortures inflicted on him by a gang of thieves in order to make him reveal the place in the church where the tabernacle key is kept—to say nothing of a series of other distracting episodes—can offer surcease. Enough thrill evocators explode in the *White Birch Mystery* to gratify the most avid youthful adventurer that ever figured in the history of boydom, whether fictional or veridical. And yet through all the rough-and-tumble there runs a moral which boys will take in unconsciously and be all the better and healthier for the experience. Michael Simko knows his boys—what they like and what they need, and he has the skill and the tact to give them the latter through the happy medium of the former. He is sure to take a high place in the line of boys' favorites.

We have previously had occasion to call attention to the devotional and pedagogical literature issued by the Society of the Divine Saviour at their Seminary Press, St. Nazianz, Wisconsin. *Chats and Stories about the Blessed Sacrament* is a dainty little volume just published by the Society. In a form of familiar conversations between a seminarian home on vacation and his youthful brother and sister many devotional thoughts and doctrinal instructions relating to the Holy Eucharist are imparted. If we note that the booklet is from the pen of Fr. Winifred Herbst, S.D.C., the author of that charming collection of devout stories, *Tell us Another,* nothing more need be added in commendation of this later collection. Many

devout souls have found Fr. Herbst's booklets entitled *Eucharistic Whisperings* an aid to enkindle fervor in their visits before the tabernacle. The first two volumettes bearing that title have passed into multiplied editions. Recently another collection has been added to this series.

Books Received

SCRIPTURAL.

THE DIVINE SONG BOOK. A Brief Introduction to the Psalms. By Stephen J. Brown, S.J., author of *The Realm of Poetry*. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis and London. 1926. Pp. 83. Price, $1.10.

DIE PAULUSKATENEN. Nach den handschriftlichen Quellen untersucht. Von Dr. Karl Staab, Privatdozent an der Universität München. Mit sieben Tafeln in Lichtdruck. (*Scripta Pontificii Instituti Biblici.*) Verlag des Päpstlichen Bibelinstituts, Roma 1. 1926. Seiten vii—294. Preis, 12 *R. M.*

נבואה—DE PROPHETIAE CHARISMATE IN POPULO ISRAELITICO LIBRI QUATTUOR. Praelectiones Exegetico-Dogmaticae quas Romae habebat Marcus Antonius Van den Oudenrijn, Rheno-Traiectinus Ordinis Fratrum Praedicatorum Sacerdos. Romae: Excudebat Typographia Befani. 1926. Pp. xxiv—411. Pretium, $6.00.

THEOLOGICAL AND DEVOTIONAL.

A SIMPLE LIFE OF OUR LADY FOR CHILDREN. By a Sister of Notre Dame, author of *Simple Life of Jesus for His Little Ones*. With twenty illustrations. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis and London. 1926. Pp. 87. Price, $0.75.

THE ANGEL WORLD. By the Rev. Simon Augustus Blackmore, S.J., John Carroll University, Cleveland. John W. Winterich, Cleveland and Columbus. 1927. Pp. 303. Price, $1.75 *net*.

A COURSE IN RELIGION FOR HIGH SCHOOLS AND ACADEMIES. By the Rev. John Laux, M.A. Part I. The Messenger Publishing Co., Covington, Ky. 1926. Pp. 85.

THE PRIEST AT THE ALTAR. An Historical, Liturgical and Devotional Explanation of the Mass according to the Roman Missal. By Dom Ernest Graf, O.S.B. Joseph Wagner, New York. Pp. 342. Price, $2.50.

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